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THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. APRIL, 1884. No. 4.

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PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 4.

APRIL, 1884.

TEACHING THE WORD TO CHILDREN.

THE single purpose of the religious instruction of our children, is to lead them into the Holy City. This City is the doctrine of the Lord's kingdom, in heaven and on earth. The doctrine of heaven and the Church is the right understanding of the Word of God. Into this right understanding of the Word it is our privilege and duty to lead the young, that they may enter in through the gates into the City. Let us approach with reverence and inquire in what way and by what means we are to fulfil this sacred duty.

Were it our purpose to lead a child to desire with all his heart to enter Jerusalem of Judea, and to be willing to take all the needful steps, waiting long at the gate, if so it must be, for admission, could we do better than to take him up first on the Mount of Olives and, from the spot where our Lord wept over the beloved city, show him Mount Zion, beautiful for situation, the joy of the whole earth, and all the buildings of the temple, glowing in the sunlight? When the Lord was about to teach His disciples the new doctrine of grace that He brought down from heaven,—the right understanding of the Law that had been given through Moses,—He first led them up into a mountain, and when they were seated there He opened His mouth and taught them. To give food to good purpose, the first requisite is to call forth an

appetite. The first thing to do for a child in order to secure his desire to learn the way into the City, is to lift his thoughts heavenward by coming into a gentle, humble state ourselves, and then calling to his mind the beauty of a heavenly life in the Lord's Presence. When his heart is thus reached, every precept of the Word, every little story of the Word that leads to this life, shines before his eyes with the light from within. Every stone of the wall of the City is a precious stone, and every gate a pearl.

But our way leads along the outer wall of the City, all around, perhaps seven times before we are prepared to enter and the gates open to us. We need the help of very many stones to hold and guide us on our way. Sometimes these stones lie so deep down, in accommodation to the nature of the ground, that their true shape is not seen, nor their transparency; there is no beauty in them, to our eyes, that we should desire them; they may have been wailing places for generations to those to whom the gates were not open. What do we with our young charge there? Do we leave him to wail? Do we suffer him to turn away with indifference or dislike from stones that we know to be true foundations of the Holy City? Do we not reverently clean away from them the rubbish that may have been cast against them, and show their true alignment, and bid the young eye look aloft and see how every stone leads upward, pointing out and guarding the sacred truth? With this care never need we fear that some light will not be reflected from the stone, or shine through it, into the young child's mind. And no matter how dim the light, it is always from the same Source. The City has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. And the light is *one*, whether seen by those in the midst of the temple, by those that walk the streets, or by those yet outside the walls, kneeling at the lowest, outermost stone.

We teach our children the very words of the Bible, their outermost sense; and we do well, for these words are first approached, and this sense is the outermost wall. But we

never teach this sense of the letter apart from the true inward meaning. The Jews, indeed, left not one stone upon another, wresting them from their true connection and use, to hurl them at Him who was their spirit and life. But we, whose sole purpose in teaching the words is to lead our children to find their Lord within them, point them out only in their place, for their use, with the light of His love streaming, or but struggling, through them. We show that they are the Lord's words, and we unfold what He would teach us in them. Indeed, without doing this, we should not find in them the precious foundations of the Holy City,—the dwelling-place of God with men,—and we should wholly fail of doing our part to lead our children into it. Swedenborg says,—

"Natural truths, which are those of the literal sense of the Word, are not the real truths of heaven, but appearances thereof; and appearances of truth encompass, include, and contain the truths of heaven, which are genuine truths, and cause them to be in connection and order; . . . and when they are in connection and order, then first they are holy, and not before. Such is the effect of the literal sense of our Word, by the appearances of truths, of which the ultimate thereof consists; and hence it is that that sense is essentially holy and Divine, and may be called the sanctuary. But he who separates the appearances of truths from genuine truths, and calls them holy, by and of themselves, and not by virtue of and together with the genuine, is much deceived. *This is done by him who sees only the sense of the letter, and does not explore the understanding thereof, as is the case with those who do not read the Word from doctrine.*"—A. E., n. 1088.

We emphasize these last words, which seem to make plain our duty. That with the duty the power is given, appears clearly in the following explanation of the light of the Holy City, "like unto a stone most precious, as it were a jasper stone shining like crystal":—

"By her light the Divine Truth there is signified, for this is meant by light in the Word. By 'like unto a stone most precious, as it were a jasper stone shining like crystal,' is signified the same shining and translucent from its spiritual sense. By these words is

described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in a life according to it. With these the Word shines when it is read."—A. R., n. 897.

Lest, however, we feel any doubt as to the fact of our being able and being required to draw light from the internal sense, for the right teaching of even the literal sense to our children, let us first consult Swedenborg as to what the internal sense is, and then consider how far we may and do draw from its light in our teaching.

In the explanation of the Decalogue printed as an appendix to sections in the last volume of the "Apocalypse Explained," until he reaches the seventh commandment, Swedenborg gives the interior or spiritual moral sense. At the beginning of the explanation of the seventh commandment he says,—

"All the precepts of the Decalogue, in like manner as all things of the Word, involve two internal senses, besides the supreme, which is the third; one which is proximate, which is called the spiritual moral sense; another which is more remote, and is called the celestial spiritual sense. The proximate sense of this precept, Thou shalt not kill, which is the spiritual moral sense, is, that thou shalt not hate thy brother or thy neighbor, and thence not treat him with contumely and ignominy. . . . These things are what the Lord teaches in Matthew."—A. E. n. 1012.

And again he says,—

"In each of the precepts there are three interior senses, each sense for its own heaven; for there are three heavens. The first sense is the spiritual moral sense; this is for the first or lowest heaven; the second sense is the celestial spiritual sense, which is for the second or middle heaven; and the third sense is the Divine celestial, which is for the third or inmost heaven."—n. 1024.

The language here differs slightly from that more frequently used by Swedenborg. We oftener find the first of these three senses called the spiritual-natural. Thus he says,—

"In every part of the Word there is an inmost, an internal, and an external sense. In the inmost sense is the Lord alone; for

that sense treats only of Him, of the glorification of His humanity, of the orderly arrangement of the heavens, of the subjugation of the hells, and of the establishment of the Church by Him; . . . in the internal sense heaven and the Church are treated of, and doctrine is delivered; but in the external sense the Word is such as it is in the sense of the letter. The reason why there are three senses in the Word is, because there are three heavens; the inmost or celestial sense is for the inmost or third heaven, the internal or spiritual sense is for the middle or second heaven, and the external or spiritual-natural sense is for the first or lowest heaven."—A. E., n. 435.

Sometimes in this enumeration Swedenborg adds a fourth, for the outermost literal sense, which is of service only in this world, and is without life when not conjoined with what is internal. Sometimes he enumerates but three, and speaks of the external, or natural, as for use in the world, not in heaven. —A. E., n. 593. The occasion for the difference seems to be, simply, that the natural sense is twofold; it has an outer shell, as it were, belonging merely to this world; and it has an inner substance connecting it with heaven and with the middle and inmost senses. When Swedenborg has in view portions of the Word in which the literal sense is so distinct from the genuine sense as to convey no intimation of it, he speaks of this literal sense as belonging only to this world. But when he has in view such portions as have their external sense closely connected and transparent with the genuine sense, he speaks of this external or natural sense as for the use of the lowest heaven. Thus in his full explanation of the proximate natural sense of the Decalogue, he found that this explanation of their genuine meaning — the same with that of the Sermon on the Mount — was not to be separated from the literal sense, but was its real meaning rightly understood, and was for the use of the first heaven as well as of men. Again, in explaining the words, "Shall I conceal from Abraham what I am doing," he says that the signification — that it ought not to be concealed from the Lord, represented by Abraham — is manifest, and he adds,—

"The sense of the letter here is similar with the internal sense, as elsewhere frequently, especially when the essentials of faith are treated of, which, because they are essential to salvation, are spoken in the letter in like manner as in the internal sense; as these words in Moses: 'Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength; and these words shall be in thy heart.'—DEUT. vi. 4, 5, 6. Besides other like passages."—A. C., n. 2225.

Among "other like passages" doubtless Swedenborg would have added the second great commandment, from Leviticus, "Thou shalt love thy neighbor as thyself."—xix. 18. That the Lord's Prayer is such another, and even the most eminent example of perfect adaptation of literal form for the expression of the internal sense, is evident to all, even without the testimony of Swedenborg, that heaven itself is unable to comprehend all that is contained within it.—*See* A. C., n. 6619.

Now the Lord's Prayer, the Two Great Commandments, the Ten Commandments, and their unfolding in the Sermon on the Mount, are the first lessons from the Word that we teach our children. Is it for any other reason than that through these words the light of the internal sense shines most clearly? And do we not from the first take all pains to clear away any little obstructions to the light, to make as sure as we can that only the internal spiritual idea shall fill the child's mind?

For example, in teaching the Prayer, as soon as a child can understand the words at all, we explain to him that his Father in heaven is not like his father on earth,—a father to him and his brothers and sisters alone,—but a father to all in heaven and on earth, whose face is shining as the sun and his raiment white as the light, and who can see into their hearts and know all their ways. The daily bread for which we pray, we explain to mean, not merely bread, but every good thing, and chiefly that which will make us good. In the blessings, again, the child learns that words used by us for bodily wants are used in the Word of God for the wants of the spirit. "Blessed are the poor in spirit." "Blessed are they which

do hunger and thirst after righteousness; for they shall be filled."

In this application of physical terms to spiritual states lies the key to the whole interior significance of the Word; and this key the Lord himself puts into the hand even of the child. "Here ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside." The child hears this explanation read with the parable, and the interior sense sinks into his mind. The habit is formed, even without the aid of a teacher, of regarding the Divine words in such interior application. Do we discourage it? Do we not aid and encourage it so far as we are able?

There is, however, a great difference in the style of different parts of the Word. In our Lord's own instruction, in the Gospels, the interior natural sense, which he taught the disciples, is really the spiritual and angelic sense, expressed in the language of men. To the angelic mind, indeed, this sense will be exalted and expanded indefinitely, as the mind opens upward in higher and higher degrees. But still the sense given to the disciples and to enlightened Christian men to understand, is the genuine sense, conveying, not apparent, but genuine truth, so far as it can be received. With regard to the Gospels, then, it would seem that there need be no question. The plain literal sense is to be taught and illustrated, and at the same time, in proportion to the intellectual desire of the child, the real sense in which the Lord intended the words to be understood, as involving spiritual and eternal things, is to be unfolded.

The Psalms come next to the Gospels in transparency to the spiritual sense. Very many of them, as for example the 119th, need hardly a word of explanation that they may be understood in an interior, genuine sense. And all the rest, with scarcely an exception, become full of this sense, with direct application to all, when the simple explanation is given, first, that by enemies are always to be understood enemies to

the soul, which are evil desires; and second, that the prayers are to be understood as those of a good man, even of the Lord Himself when encompassed with evil in the world. These explanations, again, we cannot withhold, but begin to give as soon as we teach the words to our children. Swedenborg, in mentioning that "many things in the Word, more than any one could believe, are spoken according to appearances, and according to the fallacies of the senses,—as that Jehovah is in wrath, anger, and fury against the wicked,"—adds that "these things may serve as general vessels for containing spiritual and heavenly things, since it may be insinuated into them that all things are from the Lord; afterwards, that the Lord permits, but that all evil is from devilish spirits; then, that the Lord provides and disposes that evils may be turned into goods; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and becomes spiritual, afterwards celestial, and lastly Divine."—A. C., n. 1874.

The historical portions of the Old Testament offer a somewhat different problem, but we shall still find that we cannot teach them at all without reference to the internal sense, and in some degree unfolding it. In the first chapter of Genesis we must say, no, to the first inquiry whether God made the earth and all things upon it in one week. We explain that by day is not meant our day, of twenty-four hours, but a long period of time—thousands of years. And when asked how there could have been day and night in the first period, but the sun and moon not created till the fourth period, we explain that the sun must have been made before the earth, but the dense, watery vapor did not suffer it to be seen for a great while, although its light caused day and night. Then, if asked, Why this description is given of things as they would have appeared to men on the earth, when there were no men there? we say that all of the Word of God is given for the sake of deeper things than appear in the letter,—things that affect the spirit of man, rather than his body, and forever, instead of for only one particular time. We can then give a first idea of the fact that we have a spiritual nature to be

created within us, and that this is gradually formed from a first state of chaos to full and fruitful development, by stages that are represented by the six days.

In the following chapters we have the story, always interesting, of the Garden of Eden, of Adam and the marvellous production of Eve, of their listening to the serpent and being expelled from their paradise. Probably this story will have been heard by the child many times before he reads or studies it in the Sabbath-school. He may never learn or hear it in the Sabbath-school, but he will surely want some help to understand it, some instruction about it, long before he is beyond his school age. We cannot suffer him to struggle without help with the rising questions, How could Eve be made out of the rib of Adam? How could Adam do without the rib? How could a serpent speak? Why did Eve listen to such a vile beast? Was the eating of a single forbidden fruit cause enough for their being expelled forever from the home made for them? We can hardly teach these chapters to children, or let them learn them, without explaining that by Adam is not meant a single man, by Eve one woman; but that Adam stands for a whole race of men, the first Church on earth, and that the wife made out of his rib stands for his thoughts about himself, by means of which, at the suggestion of his sensual nature, represented by the serpent, the man of this Church was led astray from the simple, innocent obedience in which he was created. This is real food to the young mind. No story of fairies is more delightful than this of the golden age, of the innocent people with whom angels conversed, and who loved to do what God taught them to do. It is in harmony with childhood, and should be laid up in its stores.

In what is said of the descendants of Adam there is little of interest, but something of wonder, in the literal sense. We cannot leave children to believe the age of Methuselah to be given for history; we must explain that, like the name of Adam, these names are used for whole races of men, becoming more and more worldly and wicked until the time of Noah, and then again until the time of Abram. It will not thus be

difficult to satisfy the young mind that the flood, which swept the earth, does not mean a literal flood of water, but the flood of false ideas which came near destroying the human race; that Noah's ark means the house prepared for the time, in better states, in which all the faculties represented by the various animals could be preserved till a better time; and that Noah and his sons represent a new race or Church, in which true ideas were preserved. Without something of such explanation we cannot teach anything of this history to children above the age of infancy, when the mind requires facts in due sequence.

With the history of Abram begins literal history, which can be taught in plain literal fact. For the most part, the story is simple and beautiful in itself; but it receives life when it is hinted that there is deep meaning in it, concerning the interior states of progress of man, of children educated in heaven, and chiefly of the Lord Himself in childhood and youth. And there are portions of the history which we must pass over lightly, with the remark that the events described contain interior meaning, important and Divine, though nothing of the kind be easy to see in the literal sense. With the history of Jacob, however, begins the history of the Israelitish people, in which we find an interior natural sense, thus described by Swedenborg: —

"The supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's kingdom is treated of, is for the middle or second heaven; whereas, the lower sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or first heaven. But the lowest or literal sense is for man, while as yet he lives in the world; who yet is such that the interior sense may be communicated to him, also the internal and supreme; for man communicates with the three heavens, being created to be an image of the three heavens. . . . These things are said that it may be known, that in the Word there is not only a supreme sense and an internal sense, but also a lower sense; and that in this, the lower sense, the internal sense is determined to

the nation which is there named. . . . This sense in what follows will be called the internal historical sense."—A. C., n. 4279.

The first explanation given as that of this internal historical sense, is of the struggling of Jacob all night with the angel; but similar explanation is continued to the end of the "Arcana." This sense seems to be of the same plane as the spiritual moral, given in the explanation of the Decalogue, and to be equally adapted to the understanding of men in the world.

The struggle of Jacob with the man, whom he afterwards calls God, the loosening of his thigh joint, and his prevailing, notwithstanding, to obtain a blessing, cannot be understood in the literal sense. It may be explained as a dream, or vision, in which it was permitted Jacob to struggle with an angel of God, who afterwards blessed him from God, and then seemed to him God Himself. But an inquiring young mind wants to know more of the meaning, or the reason of the vision which became so important in the change of Jacob's name; and it will be pleased to learn that the struggle arose from, or represented, the intense desire of Jacob to establish his posterity in the holy land; that the loosening of his thigh joint represented the separation in his posterity of internal good, represented by the upper part of the body, from natural good, represented by the lower part; and that the blessing granted to his persistence, with the change of name to Israel, signified the granting of his desire, with the provision that, since his posterity would be wholly natural, they should become, not a true Church, but one representing a true Church in outward form and in name.

The long sojourn of the children of Israel in bondage in Egypt, that they might there forget the spiritual traditions of their ancestry, for which they had no longer use, and which they would profane; their deliverance by the hand of Moses when so subdued that they could be held even for a short time in obedience to the Divine commands, their vastation in the wilderness, their introduction through conflicts into the land of Canaan, cannot be taught without some explanation of

the spiritual use, which is the internal historic meaning, to the nation itself, and to the service it was to render in the putting into literal form and preserving the Word of God. And even beyond this, no children of intelligence can grow up in our Sabbath-schools and Churches without learning that in this history of the Exodus is represented the vastation and regeneration of our own hearts, their being led by the hand of the Lord out of the natural selfish state into a heavenly state.

After the entrance into the land of Canaan, neither the internal historic sense nor its spiritual application is so easily traced. The states represented are farther advanced, or more particularly described, and not so easily understood by the young. But, in general, they must know that the wars always represent conflicts with evil, and that their great purpose was to prove to the Israelites that their only salvation depended on obedience to the Divine command. Without such constant care, protecting the wine and the oil, the teaching of the literal sense would involve danger of more harm than good. But with this care, having ourselves something of the spiritual sense in mind, we cannot fail often to find opportunities to let it illuminate the sense of the letter and give joy to the young heart. "The explications of the Word as to the internal sense," Swedenborg says, "are nothing else than particulars which elucidate the general idea," gained from the literal sense.—A. C., n. 2395. At the same time it is necessary to use great discretion, and not use terms or give explanations that will not be understood and appreciated. We must not cast pearls where they will be trampled under feet, nor weary the young mind with that for which it has no appetite. It is possibly to want of intelligent care in this respect, and to premature explanation of what was far too deep for the young apprehension, that a certain objection has been raised among teachers to the very name of teaching the spiritual sense. In our endeavor to show that we cannot intelligently teach the literal sense without the help of the spiritual, we would not lead the way back into the former danger. Let us remember what Swedenborg says:—

"Although the doctrine of faith is in itself Divine, and thus above all human apprehension, and even angelic, yet in the Word it has been dictated according to the apprehension of man in a rational manner. This is as a parent teaching his infant boys and girls. When he teaches them he sets forth all things, in general and in particular, according to their capacity, although he himself thinks from what is interior or higher. To do otherwise would be to teach what is not learned, or as to cast seed on a rock. Just so angels who in the other life instruct the simple in heart, though they are angels in heavenly and spiritual wisdom, do not, however, raise themselves above the apprehension of those whom they are teaching, but speak in a simple manner with them, yet with a rising through degrees as they become instructed; for, if they should speak from angelic wisdom, the simple would not understand at all, nor be led in that way to the truths and goods of faith."—A. C., n. 2533.

In this instructive passage the angels are spoken of as teaching doctrine. But we need not think of them as teaching any doctrine separate from the Word. We know that all their doctrine comes from the Lord, and that the Lord teaches them only in His Word. We know, too, that all doctrine is the internal sense, or right understanding, of the Word; and that it is to be drawn from the literal sense and confirmed thereby. We may understand, therefore, by the angels' teaching of doctrine, their teaching from the Word, of its true, internal meaning, yet in such forms as are adapted to the apprehension of their pupils; and this their method is just what we need for our own teaching.

And here may we not add that from the Word, with such light as we ourselves get from the Church, we may draw, and do in fact draw, all the doctrinal instruction that our children need? From the Word we teach them that there is one God, Lord of heaven and earth; that He has given us His Word, and come into the world Himself to teach us how to live with Him in His kingdom, that we shall live in happiness with Him there if we keep His commandments, and in misery in hell if we do not. These are the generals and essentials of doctrine. They are filled out with innumerable particulars, even with

children, from the study of the Word. When the children want to know more about the other life, we read to them from what has been disclosed in the treatise on Heaven and Hell. And when they have become old enough to want to compare the doctrine of the New Church with that of other Churches, we teach them from the "New Jerusalem and its Heavenly Doctrine," and other doctrinal works. But from the beginning to the end, the one thing we have to do is to teach our children that right understanding of the Word of God, that true doctrine, if we please so to term it, which will draw them in love and obedience through the gates into the City.

BENJAMIN WORCESTER.

NOTE.—The above paper was presented at the late meeting of the Massachusetts Sabbath-School Conference, as a report from its Committee on Modes of Instruction. The editor of the MAGAZINE is responsible for its appearance here, as delivered. It seems proper to note that in the discussion that followed the reading of the report, apprehension was expressed lest it should be understood to recommend the teaching of such explanations of the Word as were given, to very young children. Such a misunderstanding is deprecated by the writer, his intention having been to present, first, specimens of such interpretation as is commonly given to youngest children, and successively of that given to older ones, even to the oldest in the Sabbath-school. B. W.

"GOD is a God of order; and, as in natural things he proceeds by slow degrees, so he does in spiritual things. The sun rises not at once to his zenith from the darkness of night, but first sends forth in the dawn a feeble glimmering of light; the seasons also of the year make their approach gradually; so man cannot be brought from a state of sin to a state of holiness but by the gradual process of regeneration."—*Rays of Light.*

CHURCH DISCIPLINE.

This is a subject which, providentially, the New Church has seldom been obliged to consider. Nevertheless occasions for it do sometimes arise, and it is well to examine the principles on which the Church should act.

When one who has been a professed member of the Lord's Church yields to temptation and is guilty of a breach of civil or moral law, what is the duty of his fellow-members of the Church toward him?

Various answers would be given to this question. One person would be filled with indignation at the inconsistency between the offender's professed principles and his practice, and cry, "He must be a hypocrite; the Church should be freed from such profanation." Another would say, "The Church is a refuge from the evil influences of the world; its members must be protected from the contaminating presence of wrong-doers." Others would go to the opposite extreme, and shut their eyes to the evil, thinking only of the shame and suffering which the discovery of his sin has brought upon the offender.

Each of these persons would have some truth as a basis for his judgment; but, looking at the subject only from a single point of view, he would fail to take into account all the elements which enter into it, and therefore fail to reach a just conclusion.

What the Church is called upon to do in such cases, is to render exact justice,—justice alike to the offender, to the Church as a whole, and to the individuals of which it is composed.

But what is justice? For ages theologians maintained the position that its principles were most fully set forth in the precept "an eye for an eye and a tooth for a tooth;" that the Divine justice, the purest and highest manifestation of that quality, could be satisfied in no other way; that the ideas of justice and mercy were radically opposed to each other, and that neither could be displayed in perfection in connec-

tion with the other. Thus has the Divine justice been deliberately falsified, and human justice modelled upon the hideous image set up in its place.

But what is Divine justice but infinite love acting through infinite wisdom? How otherwise does the Heavenly Judge regard the sinner than with infinite love, an infinite desire to help and save, but guided by that infinite wisdom which sees the results of every action, and knows what will really help the sinner, and what will only appear to do so? The Divine justice does not release man from the consequences of his sin, for this would not be for his highest good, but it enables him to put away the sin itself, if he will only strive to do so, and it gives him every opportunity while life lasts for repentance and amendment.

Our highest conception of the relation of God to man, is as our Father in heaven. If we will think of a wise and loving father of a family watching over his children with a tender solicitude for their welfare and happiness, yet not weakly indulgent to their faults, but always regarding their highest spiritual good, we have the best idea of the great Father of all which our finite minds are capable of receiving.

In his Divine Providence sorrow and suffering follow in the path of wrong-doing, not because these things are pleasing to him, but that through them the man may be led to see his evils in their true light, and turn from them and live.

Such is the Divine justice. Human justice should be its reflection. Inspired by love it should put aside every feeling of anger or revenge, and even in its sternest decrees look only to the highest good of society and of the offender himself. It is one of the encouraging signs of the times that these principles are coming more and more into practical operation, even in the administration of civil justice.

In the nations most advanced in civilization, penal laws are no longer restricted in their operation to the infliction of punishment as a retaliation for crime. Efforts are made for the reformation of the wrong-doer, and his welfare is regarded as well as the protection of society. Still from the very nature of the case, civil law is as yet able to deal but crudely with such

questions, and the administration of civil justice must, to a greater or less degree, consist in the imposition of arbitrary penalties, rather than in discriminating dealing with individuals. Laws must be impartial in their operation. So far as they provide for the infliction of punishment, they can in most cases be guided only by the extent of the crime, and all who are guilty of the same offence must suffer substantially the same punishment.

To render exact justice after the Divine example, that is, to do for each individual precisely the best thing for him and for the community, would require almost unlimited discretion to be entrusted to the judicial power,—a discretion so wide as to be practically uncontrolled by positive law. It is apparent that in the present state of the world the dangers of such a method of administering justice would far outweigh any benefits to be derived from it.

When, however, we pass from the State to the Church, these considerations no longer apply. It is one of the principal functions of civil government to protect society from fraud, violence, and other outward manifestations of evil, and as a necessary means to this end to inflict punishment upon the wrong-doer. The Church has no such function. It consists of those who are drawn together by a like faith for the purpose of worship and for mutual instruction and help in spiritual things. It is purely a voluntary association. It has no jurisdiction or power to inflict punishment upon its members, whatever they may do, nor has it, as a Church, any duty to perform in the enforcement of the laws of the land. Whatever cognizance it may take of the outward conduct of its members, is for purposes entirely different.

The Church is organized, as has been already said, for purely spiritual ends. The fundamental condition of membership is the desire and effort to lead a good life in accordance with the precepts of the Word. So far as any one is not in the effort so to live, and especially so far as he is deliberately doing evil, so far he is a member only in name, and the influence which he exerts among his brethren is opposed to the very purpose of their organization. He is an injury

instead of a benefit to them, and his mind is closed against any good influence which they might exert on him. He is like a diseased limb, which no longer performs its proper functions, and brings only pain to the body to which it belongs.

In such a case, when a member has confirmed himself in evil of life, justice to all, to himself as well as to the Church, requires that he should be deprived of his membership, and no longer permitted to make use of it as a means of injuring others, and of profaning the truth in his own mind by acting contrary to its teachings, while he professes with his lips to acknowledge and obey it.

Such action by the Church implies no feeling of hatred or anger, and is entirely consistent with the most perfect charity. It is just such a separation as takes place in the other life between the good and the evil, between the societies in the heavens and those in the hells.

Such extreme cases as this, however, have very seldom arisen, and we trust will seldom arise in the New Church. When they do, and their character is fully determined, the course to be pursued is clear.

The more common class of cases is one requiring a greater exercise of judgment and discretion. A member of the Church has yielded to some strong temptation and has sinned. His offence is made public, but is not again repeated, and his conduct does not indicate that he has thoroughly confirmed himself in evil. What is the duty of the Church toward him? Clearly the first thing to be done is to learn, if possible, what his real state is. This can only be done by kind and sympathetic inquiry made in the spirit of true brotherly affection, and with the earnest desire of being of real use.

In our casual acquaintance with our brethren we know but little of their secret trials and temptations, or of the pressure of circumstances by which they may be surrounded.

It is a humbling experience to learn of these things, and to feel as we sometimes must that, had we been exposed to the same temptations, we too might have withstood them no better than our fallen brother.

"There goes John Newton but for the grace of God," said that honored minister of the Gospel, as he saw a criminal on his way to execution; and the same thought must have come into many a mind when the true story of some offender against the law has become known.

The commission of evil does not necessarily show utter depravity or deliberate profanation of the truth, even in a member of the Church; and as we learn the true story of the offender's life we may see that there is still much good ground left to work upon, and that even the sin itself, with all the pain and shame that it has brought with it, may be overruled for good, and be made the means of convincing him of his own weakness to resist the temptations by which he is surrounded, and the necessity of looking to the Lord for help and strength.

The discovery of such an offence may be the turning-point in a man's life. If he be derided, scorned, and neglected by all who had known him, his heart will be hardened, and he may forever turn from the better path, when kind counsels, sympathy, and help would give him strength and confidence once more to resume the conflict with evil. Nor should we be discouraged in such a case if the real nature of his evils is not at first fully perceived and acknowledged.

Evil and falsity go hand in hand, and when one has suffered himself to yield to the former, his mind is soon clouded by specious reasonings and excuses which shut out or pervert the truth, and hinder his forming a true judgment of his own state. Indeed it is scarcely to be expected that in the mental confusion and suffering of such a time a man should clearly see and appreciate his own motives or his own spiritual condition.

In every case but that of hardened hypocrisy or unblushing continuance in a sinful life, the Church has still a duty to perform toward her erring children before separating them finally from her communion.

In the first place, they should be made to feel that even though they have gone astray they are still the objects of her loving care. A hardened state of despair is the one most to

be feared at such a time, and nothing will so effectually overcome this as genuine brotherly sympathy and kindness.

But this, of itself, is not enough. Errors must be cleared away and the man led to see the real truth as it bears upon his own life.

This is a matter which requires sound judgment and discretion. The truth must be told fearlessly, even though it seem harsh and give pain to the hearer. It is never pleasant for us to see our faults or to be told of them by others, and yet this must be done if we would put them away. When our brother has erred, Christian charity requires us to help him in this work, however unpleasant the duty may be to us or to him.

Very much, however, will depend upon the way in which the truth is presented, and upon the spirit in which it is done. Advice tendered in a Pharisaic spirit, or as the formal discharge of a duty, will do harm rather than good. Every thought of self must be absent. Our brother must feel that his good alone is what is sought, or his ears will be closed to our words, and the truths we present will find no reception in his mind.

This duty of advice and instruction seems to belong more particularly to the pastor or other official representative of the Church; but there is another duty which belongs to all the members of the Church, and that is to treat the erring brother with kindness and consideration. If there is still any hope of amendment nothing will encourage it more than to know that others are sympathizing with the effort, and nothing will more effectually crush out every better thought than the feeling that all regard him as hopelessly lost and unfit longer for friendly association.

Of course this should be done from a principle of true charity, not concealing from ourselves the evil that has been done, or the true state of the person himself.

A blind sentimentalism in such cases is exceedingly injurious, as it tends to prevent the person from seeing his own evils and thus profiting by the exposure of them. No greater injury than this could be done him.

True charity will discriminate between the man and his

evils, and while showing him the utmost sympathy will so do it that no encouragement will be given to the evils by which he has been overcome.

We are taught that it is the good in man which makes him our neighbor; and it is this good to which we must appeal, and which we must try to revive in our brother's heart. If we do this wisely, our efforts will not be misdirected.

But, it may be said, while every effort should be made to reclaim the offender, should not the Church, as a body, show its utter abhorrence of the evil by at once excluding from its membership one who has been guilty of a great wrong?

The duty of the Church, as a whole, in such a matter cannot differ from that of its individual members. If they ought to use every effort to save an erring brother, surely it is the duty of the Church to use every means in her power to the same end. We are all weak and sinful men. We acknowledge, with our lips at least, that it is only the Divine mercy of the Lord that withholds the best of us from direful evils.

We all need every day the help which the Lord gives us through the Church. One great object of our association together in her name is to help one another in living a life according to the commandments.

Surely, therefore, when a member has wandered from the path of life, it is the first duty of the Church to him as one of her children to endeavor to reclaim him, to lead him to see his evils and repent of them before banishing him from her household and treating him as an outcast and stranger.

If she does her duty faithfully in this respect there can be no just claim that she encourages evil, for her very purpose in retaining her erring son is to help him, if possible, to free himself from its dominion.

There can be no misunderstanding on this point among the members of the Church. Nor can any intelligent man not within her communion honestly believe that by retaining on her list of members one who has been guilty of a serious offence she means to disregard the sin or uphold the sinner in what he has done. But if such a misconstruction of her

motives were possible, it should not deter her from the performance of a real duty.

We are justly desirous that the Church should be respected in the community in which we live; but it would be weak and cowardly in the extreme to allow the determination of such questions as this to be affected by the consideration of what others might say of us.

Undoubtedly, the easier course is at once to expel every Church member who has been found guilty of serious evil of life, and to wash our hands of all further concern about him. But can we thus avoid our responsibility as a Church? Will not the blood of our brother be on our heads unless we, as a Church, as well as individuals, have done everything in our power to aid him to reform his life?

It was the Pharisees and scribes, not the Lord, who felt contaminated by eating with sinners. He came not to call the righteous but sinners to repentance. If we would follow his example we must endeavor to help those who have fallen, not pass them by with indifference, or with the self-righteous feeling that they are no longer worthy to associate with us. If there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance, should there not be equal joy in the Church if one of her children can be rescued from the power of evil and brought back again to the way of life?

CHARLES M. REED.

THE reason why it is not granted man to foreknow events is, that he may be able to act from freedom according to reason.

The desire of foreknowing the future has its origin in evil. To those who believe in the Divine Providence there is given a trust that the Lord disposes their lot; hence, they do not wish to foreknow it, lest they should themselves, in any manner, interfere with the Divine Providence.—*Rays of Light.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

The history of the periodical literature of the New Church is interwoven with the history of the Church itself. The state of the Church gives rise to such publications as I have noticed, and they reflect the state of the Church.

In the year 1827, the organized New Church in this country was about to undergo a change, especially in the leading of the movements of the General Convention and the direction of its affairs.

The General Convention met for the last time in Baltimore in 1827. The churches in Baltimore, Philadelphia, and New York were losing their members by death and removals, and their pecuniary means were lessened. The Boston Society, having in its membership several young men who had been educated at Harvard College, of strong character and intelligence, was growing in power. Its pastor was looked up to as a leader in the Convention by those to whom he had been a leader at home. The tenth General Convention, the first held in Boston, was convened in that city on August 14, 1828, and on August 17, Mr. Thomas Worcester was ordained by the Rev. M. M. Carll, of Philadelphia. Mr. Worcester's ordination had been agreed upon the year before at Baltimore. This Convention was attended by very few members outside of New England. The next General Convention was also held in Boston in the following year, a larger number of members attending from other places.

These facts are mentioned to show the growing importance and influence of the Boston Society. The centre of influence in the New Church, which had formerly been at Philadelphia, was about to move to Boston. The Boston Society had not followed the forms of worship observed in Baltimore, Philadelphia, and New York. It preferred more simplicity. It

published a book of worship in 1829, in which the chants were first introduced which were afterwards adopted throughout the country. Such a strong centre of spiritual intelligence as now existed here would naturally lead to a diffusion of the light; and its members would desire to communicate their views to others beyond their own sphere. Accordingly we find that this desire began to manifest itself, as it had in Philadelphia and New York, and resulted in the publishing of a magazine which will now be noticed. It was called —

VI.

THE NEW-JERUSALEM MAGAZINE. Boston: Published by A. Howard, No. 157 Court Street. 1827.

The title-page was as simple and plain in appearance as the MAGAZINE itself was unassuming in tone. It was issued monthly, thirty-two pages, octavo. The advertisement in the first (September) number, written by Mr. Theophilus Parsons, was in the following words: —

"We cannot preface our labors with a distinct plan of them, for we have formed none; but we would state our motives in commencing this publication. There are now many who are interested in the doctrines of the New Jerusalem; some deriving from their little knowledge a wish to know more, and others desiring that the light which discloses to them the way of life, may shine more and more distinctly day by day. Many circumstances make it more convenient to publish a work like the present, here, than in any other part of our country. We have, therefore, been often and much urged to establish a magazine which should teach the doctrines, and be governed by the principles of the Church. Hitherto, we have been deterred from making the attempt by the circumstance that no one of us could devote himself to the work without an abandonment of duty. But we have *some* leisure, and wish to ascertain by experiment whether we can usefully employ this leisure upon the pages of a New-Jerusalem magazine.

"Our work will necessarily have a more desultory character than it would probably bear if it were produced by the regular labor of individuals who could find in it their principal employment. But under no circumstances could it be expected that a methodical ex-

position of an extensive and most peculiar system of theology and philosophy would be attempted in a periodical pamphlet of small size and not frequent publication. There is nothing within the bounds of being, nothing which refers to any relation between any existences, that may not be illustrated by the light which we suppose to be now 'coming down from the Lord out of heaven.' As it falls upon the paths we are treading, we may observe and record its disclosures; and we shall attempt to do so, as we best can."

It will be seen that no reference whatever is made to the New-Church periodicals previously published. No terms are given; these may have been stated on the cover. I think the subscription price was two dollars. The work was not undertaken without prudent provision for its maintenance, at least for a time. Ten individuals agreed to be responsible for any deficit. Mr. Thomas Worcester was chosen editor at first, but, finding too much demand upon his time and strength, at the end of six months, he resigned the editorship to Mr. Caleb Reed, with the understanding that all articles should pass under Mr. Worcester's supervision; so that he was still, in fact, the supervising editor. At the end of five years, however, Mr. Caleb Reed became the sole, responsible editor, and continued so until his death in 1854.

This first number was made up as follows: The first article, "Thoughts on Revivals of Religion," was written by Henry G. Foster. It was very general in tone, not condemnatory of modern revivals, but acknowledging the mixed character of all religious movements of the past. The next article signed C., "Thoughts on the Divine Providence," written by Mr. Caleb Reed, inculcates obedience and trust, and states that there can be no perception of the Divine Love by reasoning about truth, but only by a change of the will by obedience to the commandments. Illustrations of Scripture (John xi. 21–26) follow. These were written by Mr. Thomas Worcester, and were continued for some time through subsequent numbers. After illustrating a few more passages in John, he passed to the Book of Revelation, a great part of which was explained according to the spiritual meaning. By far the longest article, occupying fifteen pages of this number

and continuing in the following one, was a review entitled "Unitarianism and Orthodoxy," written by Mr. Parsons, in which the two systems are ably contrasted. Dr. Channing's discourse delivered at the dedication of the Second Congregational Unitarian Church in New York, had been reviewed more than once. Mr. Parsons's review sets forth in very clear light what Unitarianism is, even when explained in the most favorable light by such a man as Dr. Channing, and at the same time the insufficiency of Orthodox objections to it. The concluding article of the number, on the Nature and Efficacy of True Prayer, was an extract from a letter written by Mr. Samuel Worcester. There was no news or intelligence about the Church in this number, or even in the first volume, with one or two slight exceptions. Mr. Parsons, Thomas and Samuel Worcester, Caleb and Sampson Reed, were the largest contributors to the early numbers of the MAGAZINE.

For the first nine or ten years the character of the MAGAZINE changed but little. The remark in my last paper, that the New-Church men of the time then under review were not averse to controversy, will not apply to the brethren in Boston.

The MAGAZINE was not controversial. Mr. Worcester and his associates did not believe in controversy in the Church. They avoided it themselves, and wished every one else to avoid it. At the end of the second volume the proprietors said, "It formed no part of the original plan to provoke controversy as such, nor to engage in it unnecessarily; and it is believed that in this respect, at least, the MAGAZINE has been conducted to the general satisfaction of the subscribers." Even at this early day, and much more so at a later period, controversies sprang up, but for some years they were kept, as far as possible, out of the MAGAZINE; quiet, conservative, and persistent it pursued its way. The editor did not allow much room in its columns for views strongly at variance from those generally entertained in the Church. The principal writers adhered to what they believed to be the teachings of Swedenborg, or logical and proper deductions therefrom.

For a period of twenty-six years, from 1827 to 1853, this

periodical was published without interruption, and with but little change in its editorial management. The character of its contents improved as a larger number of contributors, embracing the best minds in the Church, furnished contibutions. At the latter date above named a change took place, which I shall presently note. Pecuniarily it was never largely successful. At the end of the third volume the following notice to subscribers appeared: —

"The present number completes the third volume of the New-Jerusalem Magazine. We are well aware that it has exhibited many imperfections, and perhaps fallen short of the just expectations of its readers. We must beg them to remember the numerous disadvantages, under which a new periodical, with but very limited patronage, necessarily labors; and we doubt not but they will continue their indulgence. No exertions have been made to obtain subscribers by the usual mode of solicitation, and it is not thought desirable that such exertions should be made. We should be glad, however, to have it more generally known than it now is that such a work is published; but we should be disposed to leave all in freedom to patronize it or not, according to their own judgment of its usefulness. We take this opportunity to remind our friends at a distance, that their contributions to our pages have been but few; and to assure them that it would be highly gratifying to us, and without doubt, equally so to our readers, to hear from them more frequently."

An advertisement at the beginning of Vol. IV. announced an improvement in style and form; the number of pages monthly was increased to forty, without increase of cost to subscribers; the paper was of better quality. Allen and Goddard, School Street, became the publishers. The proprietors were much encouraged, and the prospect of continuance was more certain. John Allen became the publisher in 1832, and Otis Clapp in 1833. In September, 1833, another advertisement appeared, in which it was stated,—

"With regard to the success of the Magazine, we have the satisfaction of stating, that though our subscription list is still very small, it has been regularly increasing for several years. The

number of copies now distributed, including those which are supplied gratuitously, is about five hundred. But it is a fact in which we feel some interest, and we are sure that others will feel it in common with us, that the work is very widely circulated over the country. From an examination of the list of subscribers, it appears that the five hundred copies are sent to no less than one hundred and fifty-four different cities and towns, situated in twenty of the twenty-four different States."

These extracts are given to show the degree of success that attended the MAGAZINE at that day, fifty years ago, and that a comparison may be made with the closing years of its existence. The NEW-JERUSALEM MAGAZINE was, from its commencement up to this time, without a competitor,—the sole New-Church publication in the country. It continued so until 1836, when the *Precursor* was established, of which we shall speak hereafter. In September, 1834, it was thought advisable to change the form to a 12mo, and to reduce the pages from forty to thirty-six.

In September, 1837, the commencement of the eleventh volume, the number of subscribers as given by States was five hundred and thirty-five; two hundred and five of these being from Massachusetts, and the remainder from twenty-two States, the District of Columbia, Upper Canada, St. Thomas, and England. The average from the beginning had been much less, and it was said, "It is apparent that the patronage it has received has been sufficient to do but little more than defray the necessary expenses of printing and publishing."

At the session of the Twenty-first General Convention, held in Boston, June, 1839, the subject of establishing a periodical which should be the organ of the Convention, owned and controlled by it, was considered. The subject was referred to a committee of three, of which Mr. Parsons was Chairman. The Committee did not see the propriety of having a periodical work the organ of the Convention. The time had not come. They suggested, however, certain improvements in the NEW-JERUSALEM MAGAZINE, contained in the form of recommendations to its proprietors, which were adopted by

the Convention. As announced in the September number, 1839, these recommendations were complied with and the new volume was commenced, with forty pages in a number instead of thirty-six. It was announced, also, that each number would contain a sermon. This was of great use. These sermons were read by lay readers to Societies which were without ministers. They serve this purpose even to this day.

From the beginning of its establishment in 1827 until 1853, the MAGAZINE was owned and controlled by private individuals in Boston. At the meeting of the Thirty-fifth General Convention, held in Chicago in 1853, the President of the Convention in his Annual Address, in which he endeavored to set forth, in order, the uses of that body, said,—

"One of the duties of the Convention is to publish a periodical magazine. This is an important means by which the different parts of the Church can be united together, be useful to one another, and by which the whole can be useful to the world. This duty ought not, therefore, to be neglected by the Convention, and left to individuals."

The Committee to whom the President's address was referred, reported the following Preamble and Resolution which were adopted: —

"*Whereas*, In the opinion of this body, a periodical owned by the Convention, and published under its auspices, would be the means of great usefulness in collecting information in regard to the condition and prosperity of the Church throughout our whole country, thereby bringing to light the various wants of the Church at large, and would be better adapted to meet these wants than a work left merely to private enterprise,

"*Resolved*, That the Executive Committee be authorized to establish a new periodical, or purchase the NEW-JERUSALEM MAGAZINE, published in Boston, and also the *New-Church Magazine for Children*, if satisfactory arrangements can be made with the editors and proprietors of those works, in order that they may be published under their sanction and supervision, and conducted by such editors as they may appoint."

This action of the General Convention was carried out in part very soon afterwards, as appears from a circular printed in the July number of the MAGAZINE, 1854, dated May, 1854, and signed by Messrs. Caleb Reed, Theophilus Parsons, and Sampson Reed. The Executive Committee of the Convention had met and adopted the following Resolutions: —

"It having been made known to the Committee that the proprietors of the NEW-JERUSALEM MAGAZINE are willing that the same shall be issued in future under the sanction, patronage, and direction of the General Convention, therefore it is; —

"*Resolved*, That Messrs. Caleb Reed, Theophilus Parsons, and Sampson Reed, be appointed editors thereof, commencing Jan. 1, 1854.

"*Resolved*, That the following gentlemen be appointed assistant editors, namely: Rev. William B. Hayden, of Portland, Maine; N. F. Cabell, of Virginia; J. Young Scammon, of Illinois; Rev. J. P. Stuart, of Ohio; Rev. Jabez Fox, of Michigan; J. O. Colburn, of Pennsylvania; and Rev. T. Wilks, of New York."

The circular said,—

"The MAGAZINE was published as usual to the end of last year (1853), and was then suspended until certain questions could be settled and certain arrangements made preparatory to the publication of it in conformity with the above votes. The undersigned, who are the proprietors of the MAGAZINE, and were appointed by the Executive Committee to be the editors of it, accept the office. Mr. Caleb Reed will continue to be the principal editor; and Mr. Parsons and Mr. S. Reed will give to him whatever aid and coöperation they are able to render."

The price was continued at two dollars, and the place of publication was the bookstore of Mr. Otis Clapp, 23 School Street, Boston.

It is very doubtful whether this new arrangement helped the MAGAZINE or the Church. It was a concession to an idea that such a publication should not only have the sanction and approval of the general body of the Church, but be under its authority. The end showed, when the ownership of the

MAGAZINE finally passed into the hands of the Convention authorities, that the Convention was not able to carry it on without an annual loss which it could not afford, and so at length the child perished in the arms of the mother who adopted it.

The change, as set forth in the circular, did not seem to meet the proposed end fully, as there was not a transfer of ownership to the Convention. *See* Journal of General Convention, 1854, page 74.

But it appears from an Address to the readers of the MAGAZINE, which appeared in the October number (1855), that the end was reached. The Executive Committee of the General Convention had passed the following Resolution:—

"*Resolved*, That the proprietorship and publication of the NEW-JERUSALEM MAGAZINE be assumed by the Convention; and Mr. Caleb Reed, one of its late editors, having deceased, that Mr. T. B. Hayward be appointed one of its editors in his stead."

Then the Address said,—

"The NEW-JERUSALEM MAGAZINE is now, therefore, the property of the General Convention. That body has taken the resposibility, not only of the appointment of its editors, but of its publication and management. If any profits arise from its publication, beyond the amount of its expenses, they will be devoted to the general uses of the Church; and if the receipts do not equal the expenses, the General Convention is responsible for the deficit."

Further it was said, that "the NEW-JERUSALEM MAGAZINE *had* been from its commencement the consistent advocate of the Convention, and that there would be no occasion for any essential change in that respect." The duty of the editors in the way of presenting the truths of the New Church, is clearly and forcibly set forth. The Address is signed by Sampson Reed, T. B. Hayward, and Theophilus Parsons.

The Executive Committee of the General Convention was then making rapid strides. It established a "Board of Publications" (a misnomer), and started a weekly newspaper to be

published in the city of New York, so that now the Convention published the NEW-JERUSALEM MAGAZINE, the *New-Jerusalem Messenger*, and the *Children's New-Church Magazine*, which had from its beginning been under the care of one of its Committees. Mr. Caleb Reed departed this life October 14, 1854, having been the editor of the NEW-JERUSALEM MAGAZINE for a period of twenty-two years, as stated in a notice in the number for July, 1855. The use that he performed to the Church in that connection can hardly be overestimated.

At the end of Vol. XXVIII., June 1856, it was stated that that volume contained six hundred and twenty-eight pages,—thirty-two pages more than any preceding volume, seventy-six more than any except the last preceding, and two hundred and forty-two more than were contained in the early volumes. The Convention was at no cost for editing, and the receipts for the volume barely paid the cost of publication.

The editors reported to the Convention, in 1856, that the circulation was eight hundred and thirty-three, and the expenses nearly met by the subscriptions.

In 1859 Mr. Parsons resigned as editor, and Mr. Benjamin Worcester was appointed in his place. Mr. Parsons did not, however, cease to take a deep interest in the magazine, and to contribute to its pages. In October, 1859, the circulation was found to be seven hundred and seventy-seven, of which eighty-nine were free and exchanges. In 1858 Mr. George Phinney, at 21 Bromfield Street, Boston, became the publisher for the Convention; there was a small increase his first year, and fourty-four the second, but the receipts fell short of the expenses. In 1861 an appeal was made to subscribers; many had fallen into arrears, about fifty were cut off. The size of the magazine was reduced from forty-eight to thirty-six pages. Although this periodical had continued to improve in every way, and had, in addition to its regular matter, furnished to subscribers the full Journals of the Convention, which had now become very large, and also the Journals of State Associations, there was but little increase of patronage. The establishment of the *New-Jerusalem Messenger* prob-

ably took away a few of the old subscribers, and prevented any considerable increase of new ones. At the end of Vol. XXXIV. there was some increase reported.

In August, 1865, the MAGAZINE took somewhat of a new departure, issuing an address to its readers, this being the second number of a new volume. Some changes had taken place in the editorial management. One of the former editors had withdrawn (I presume it was Mr. Benjamin Worcester), and the Board of Editors was then stated to consist of Rev. T. B. Hayward, Sampson Reed, Rev. S. M. Warren, and Rev. James Reed. The editors reviewed the past history and character of the magazine, and made promise of renewed effort to make it an "organ of the real New-Church sentiments of the whole country," and invited the coöperation and support of all. In January, 1866, the size of the MAGAZINE was increased by sixteen pages.

In July, 1866, Mr. Milo G. Williams made a complete and comprehensive report, in detail, to the General Convention, of all its property and assets, including the two magazines and the *Messenger*.

The number of copies issued of Vol. XXXVIII., NEW-JERUSALEM MAGAZINE, was . .	800
Paying subscribers	709
Free List and exchanges	34
Rec'd from subscribers, less com'n for publishing	$1692.83
Rec'd from other sources . . .	79.26
Arrears of subscriptions. . . .	599.00
Cost of publication for the year . .	1452.00

This statement shows very plainly that the MAGAZINE could be published with seven hundred and fifty paying subscribers, at two dollars per annum, without loss, provided nothing were paid for editorial services, or for contributions. The financial story is a very simple one, easily understood. The Massachusetts Association issued a circular, in 1867, recommending its Societies to appoint one of their number to aid in extending the circulation of the Convention periodicals.

In July, 1870, at the commencement of a new volume, the editors make another appeal. The MAGAZINE is not sustained; funds have been withdrawn from "other important uses of the Church for the purpose of paying the debt of the MAGAZINE."

Of course this state of things could not continue. No one wanted the MAGAZINE stopped, but when, on January 31, 1872, the subject was brought before the Board of Publications of the Convention, at a meeting held in New York, it was voted, on motion of the members of the Board from Massachusetts, that it was best for the Convention to discontinue the publication of the two magazines, or, in the words of the Report to Convention, "to consolidate the three periodicals, and retain the *Messenger* as the only organ for which the Convention is responsible." The cost of editing and publishing the MAGAZINE, including the Journals, had by this time reached the sum of $3433.07, and the actual receipts from subscriptions and printing Journals was only $2,248.58. So the Convention had to pay over $1,200 for the MAGAZINE for the last year of its existence to square the account. The circulation was stated to be about eight hundred.

The above details may not be interesting to many readers, but they convey a lesson which may be useful, and could not well be omitted in giving the history of the MAGAZINE which stood so long and performed, and still performs, so high a use for the Church. I have not yet alluded to the present periodical of the same name; that came later, and was a revival of the old one; but there was an interval of time in which another periodical was published in Boston. I must go back in my next article to the year 1836, taking up these Boston successors afterwards in their turn.

Before closing this sketch of the NEW-JERUSALEM MAGAZINE, first series, it is proper that something should be said of the "Magazine Club," composed of a number of New-Churchmen in Boston and vicinity who met together socially to have papers prepared by the members for the pages of the MAGAZINE. Under some changes and suspensions, the Club continued for several years, and furnished the greater part of all the articles that appeared in the MAGAZINE.

The first Club of this name began November 3, 1865, and ended March 10, 1869,—a period of three years and a half. The second one began November 3, 1870, and terminated January, 1872, about the time when it was made known that the MAGAZINE would be given up by the Convention. The occupation of the Club was gone, much to the regret of its members, and especially of Mr. Parsons, whose bright and strong intellect had contributed so much to the usefulness of the MAGAZINE and the enjoyment of the Club. Further on, when I come to speak of the *New-Church Magazine*, I will refer to the Club revived.

It should be said, also, in regard to the editorial management of the MAGAZINE, that the Editorial Committee named in 1865 did not continue to edit it until its close. In 1869 Mr. Francis Phelps became the editor, and continued for one year. Mr. Charles H. Drew was then asked to perform this service, which he did for the succeeding year, contributing the larger part of the articles; but, finding it too great a tax upon him, he was obliged to resign, Mr. Phelps again resuming the position, and continuing to be the supervising editor until 1872.

A copious and generally accurate Index to the forty-four volumes of this MAGAZINE (1827–1872), prepared by the Rev. H. W. Wright, was published by the General Convention in 1882. By means of this Index this great storehouse of New-Church learning and literature is now made available for study and research.

In the same year the NEW-JERULALEM MAGAZINE was first issued, 1827, there appeared a small paper which claims a notice at my hands. Although only one number was issued, it forms a part of the literature of the New Church. Few have probably ever heard of it. Here it is:—

VII.

CHRISTIAN NEIGHBOR. "Thou shalt love thy neighbor as thyself."—Holy Writ. Gloucester, November 7, 1827. Samuel Worcester, editor. Wm. E. P. Rogers, printer.

The editor is well known as the brother of the late Rev. Thomas Worcester. He has already been named as a con-

tributor to the NEW-JERUSALEM MAGAZINE. He was a licensed preacher of the New Church (licensed 1819); was afterwards (1834) ordained, and was for some time pastor of the New-Church Society at Bridgewater, Mass. In 1827 he was living in Gloucester, Mass. It was proposed to publish this paper four pages, large quarto, weekly, at $2.50 per annum. A column contained "Proposals," in which the objects of the publication were set forth. "Religious Intelligence," "Political and other Secular News," and the subject of "Education," would all find a place in it. The articles in this number were "Thoughts on Revivals of Religion," a review of three discourses, "Unprofitable Preaching," "Sacred Music," "On Long Sermons and Prayers," "Understanding the Scriptures" (extracted from Jones's Lectures), "Religion," from Jeremy Taylor, and a few short paragraphs.

A sufficient number of subscribers not being found, it was not continued. May not this one issue have given light to a few, and been as a seed cast into the earth?

WILLARD H. HINKLEY.

"WE picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, 'You must go from earth,' let us hear the voice of Christ saying, 'You are but coming to me!'"—*Norman M'Leod.*

SUSPICION.

Whence comest thou hither, oh, spirit, that breathes
This voice of distrust in the soul?
Art thou from the land where happiness wreathes
The blest, while eternities roll?

Where gladness and peace flow in from the Lord,
Through serving a brother in love?
Art thou the same Spirit, we read in the Word,
Descends in the form of the dove?

Ah, no! I detect, by thy venemous breath,
That thou art from regions below;
For friendships are blighted, and love meets its death,
Wherever thy presence doth go.

Then hence, oh, Suspicion! nor poison the soul.
From thy power, may heaven protect.
The parent that bears such a child, must be foul;
For infants know not to suspect.

Frank L. Higgins.

PEACE.

I sit alone, yet not alone,
For I feel an unseen Presence near,
And the very stillness, I am prone
To think the voice of One that's dear.

It falls unheard upon the soul,
A voice that's felt; and from it flee
The lashing storms that o'er it roll,
As those of old on Galilee.

Oh! silent Voice, oh! unseen Form,
Stay, stay Thou near, nor let me stray,
For oh! so oft, does passion's storm
Seem sure to wrest from Thee away.

Frank L. Higgins.

THE DOCTRINE OF SACRED SCRIPTURE.

Under the above title a work has lately appeared from the pen of Professor George T. Ladd, of Yale College. It consists of two large octavo volumes, containing more than fifteen hundred pages, and is warmly commended in the January number of the *Andover Review*. The chief interest of the book to the general reader, grows out of the fact that it is the last utterance of the advanced school of New-England Orthodoxy, on the subject whereof it treats. The author is, indeed, announced as one of the contributors to the periodical alluded to, which, as is well understood, is the organ of those who favor the new, as distinguished from the old, theology.

It is not the design of the present paper to attempt any critical analysis of this massive work, or to do anything more than indicate a few of the important conclusions arrived at. The real, if not the avowed, purpose of Professor Ladd is to readjust the doctrine of Sacred Scripture to the new conditions of scientific and religious thought by which the present age is characterized. He finds that the old ground of literal infallibility which the Protestant Churches have hitherto maintained with regard to the Bible, is no longer tenable. He sees, as so many others have seen, that the Scriptures, in the sense of the letter, are full of difficulties which cannot apparently be surmounted, and of inconsistencies which cannot apparently be reconciled. So he undertakes to set forth a new system of interpretation.

That system is called by him Christocentric, and is, in brief, as follows: The writings known as the Bible are of various degrees of authority. Not all of the Scriptures are the Word of God, but only that portion of them which relates nearly or remotely to the person and work of the Lord Jesus Christ. A passage is valuable or otherwise according as it shows forth that relationship. Under this head are included, by what seems to be a somewhat violent assumption, all

strictly ethical, religious, and spiritual teachings. It will be at once observed that the decision as to what constitutes the Word, and what does not, is thus thrown upon the reader himself; and this is practically admitted, although the author, instead of leaving the matter to be determined by individual minds, refers it to a general Christian consciousness. He acknowledges that this consciousness may vary, as heretofore it has varied, in the conclusions which it reaches from age to age. Nevertheless he believes that it is to be trusted, and that the degree of its enlightenment will increase with the growth of critical acumen and knowledge. Let me quote, by way of illustration, the following brief paragraph:—

"The faculty of interpretation, as possessed by the Church, is a growing faculty; its growth is primarily in the increase of critical scholarship, and in the multiplication of the means of such scholarship. It is not confined within the limits of formulæ, but is free and historic. It requires the open discussion of mooted questions, the fearless comparison of views. But it is, nevertheless, a faculty of the Church as distinguished from the world of unbelievers, although it must itself be ready to be informed and chastened by all the discoveries of all manner of scholarship. For the primary requisite of a growing critical scholarship is not necessarily the sole requisite, and the interpretation of the Bible can never become a mere matter of criticism. The ethical and religious factors of the consciousness which looks into the Bible, are indispensible to seeing what is really in the Bible. This is necessarily so; because the Bible was conceived and executed, in large measure, at least, in the same spirit in which the believing community now approaches it. The nature of interpretation, as the function of a trained Christian consciousness, must be further defined in other connections. The testimony of the history of both the Bible and the Church is this: that no error has ever rooted itself in the interpretation of Scripture when that interpretation was made according to the laws of exegetical and historical criticism, and in right relations to the contents of the Christian consciousness."—Vol. II. p. 549.

That this Andover movement is a sincere protest against prevailing errors and falsities, and an honest seeking after the

light, there is no reason to doubt. And yet how lame and impotent are the foregoing conclusions! How vague and fluctuating are the tests afforded by them for discriminating the Word of the Lord! First, the Scriptures are not infallible; secondly, the extent of their trustworthiness is to be decided by the variable and contradictory moods of the so-called Christian consciousness, which is itself liable to be modified by the ever-changing attitude of "critical scholarship." This seems to us very much as if a sailor were to try to get his bearings from some wandering planet, instead of looking to the fixed stars.

And yet there is something true and noble in the idea expressed by the word "Christocentric." The Lord Jesus Christ is the very soul and centre of Divine revelation. By his life and work in the world he fulfilled all the Scriptures. The mistake is in supposing that there was any part of real Scripture which he did not fulfil. In contrast with Dr. Ladd's ponderous tomes, we bethink us of a little treatise published more than a hundred years ago, and bearing a similar title, whose opening sentence is, "The Sacred Scripture, or the Word, is the Divine Truth itself," and which then goes on to show that "in the Word there is a spiritual sense hitherto unknown." Christocentric, indeed, is the teaching of Swedenborg's "Doctrine of the New Jerusalem concerning the Sacred Scripture." It is to the effect that "the whole Sacred Scripture is concerning the Lord, and that the Lord is the Word." Another way in which the same truth is stated is, that the Scriptures in their inmost sense treat of the Lord alone. The mere letter of the Bible does not generally disclose him; but he is discerned just in proportion as a deeper meaning is unfolded than any which is yet dreamed of by critical scholarship or the ordinary Christian consciousness. This deeper meaning furnishes an absolute and unchanging test by which the Word of God is known. That is the Sacred Scripture which contains it. That is not the Sacred Scripture from which it is absent. For where the spiritual sense exists, the Lord Jesus Christ, who is the Word, or Divine Truth itself, is the inmost heart of it. The revelation

by which he is declared does not merely consist of certain facts or truths about him, but is the very expression or outshadowing of his nature.

This doctrine, however, meets with no favor from the advocates of the new theology. Says the *Andover Review*,—

"Christian insight protests emphatically against spiritualizing the trivial details of Old Testament history till the story of Joseph is made to run parallel with the history of our Lord, and the Book of Exodus to suggest the glories of redemption. We are led to ask why it was necessary for Christ to come, and for the New Testament to be written at all, if the Gospel is thus wrapped up in ancient history. Christian consciousness says that this is secondary, preparatory, and to be taken only for what it pretends to be. This spiritualizing process, which was a legitimate result of the theory of verbal inspiration, is condemned by an enlightened Church; that which is subordinate, even that which is mistaken and defective, is easily recognized. There is a Bible within a Bible."

From all these considerations it is evident that the leaders of the new school of Orthodoxy, though drifting far away from their old moorings, have as yet no sympathy with the distinctive teachings of the New Church on the vital subject of the Scriptures. In order to escape from the acknowledged difficulties of their former position, they would seem to be facing directly towards rationalism and scepticism. Still it is but fair to hope that this will be only a temporary phase in their experience. If they are true to the Christocentric idea,—that is to say, if they really regard the Lord, and a life according to his precepts, as the central point of Divine revelation, and of religious thought and knowledge,—it is difficult to doubt that their Christian consciousness will undergo a transformation, and that in the Scriptures He will be to them more and more interiorly revealed, and that they will there recognize him as the Son of man coming in the clouds of heaven.

James Reed.

SWEDENBORG STUDIES.

THE RESURRECTION OF OUR LORD.

The earnest discussion which took place among some of the ablest New-Church ministers in England fifty years ago as to our Lord's glorified body can be read in the volumes of the *Intellectual Repository*, and in the work containing the papers contributed to that discussion, and published in London in 1856. We have no desire to reopen the discussion, but the season brings the subject strongly to mind, and leads us all to think of it. The discussion turned on the question, Did the Lord take from the tomb the very body laid therein after the crucifixion? Some contended that he did, and that he testified it by showing the wounds, and that any view less inclusive than this was opposed to the Scripture and to all that Swedenborg taught about it. The other party held that the body laid in the tomb, in so far as it was the fruit of Mary's body, was not a part of the risen nature, but was somehow put away in its elements, so that the Lord rose in what was from the Divine. To the objection of the passage as to the wounded hands and side, they suggested the double answer that the separation of the infirm humanity might not be as yet complete, and more probably that the Lord presented himself in the manner best adapted to convince his disciples.

We know that the Lord put off all that was from the mother by the gradual process of purification by means of temptation, and that by the same acts he glorified, or made Divine, the human as a permanent abode in which the fulness of the Godhead dwelt bodily.—Coloss. ii. 9. We know that the crucifixion was the final temptation, accomplishing the complete purification and glorification. We know that, having power to lay down his life that he might take it again, he did so after such a brief interval that "Pilate marvelled" (Mark xv. 44), and that by the wound of the spear the body gave forth its fluids before it was laid in the tomb. We know that

on the third day the tomb was found empty, the linen clothes alone left, and that our Lord soon appeared before the spiritual sight of some, having risen, not only — like men — as to the spirit, but even as to the body, "his glorious body" of PHIL. iii. 21. They had destroyed the temple of his body, and he had raised it up in three days.

Is not this a sufficiently near approach to this Divine subject? Is it well for ourselves or others to seek to penetrate the great deed beyond the teachings of the Word? Our Lord put off the maternal, he put on the paternal all the way, and, for reasons of mercy to all men, he rose with the body, and thus held forever the fruits of the Incarnation. Here we would leave it, with the simple quotation of passages, which it is believed, give substantially all that is said by Swedenborg. We take the quotations in the order in which they were written: —

"The Lord came into the world and assumed the human, and rose with the human even to its ultimates, as he also taught the disciples."—S. D., n. 5553.

"Everything with the Lord is Jehovah, not only his internal and interior man, but also the external and the very body; wherefore, he is the only one who has risen into heaven even with the body."—A. C., n. 1729.

"By his own power the Lord made Divine everything which was human with him, thus not only the rational, but also the inner and outer sensual, thus the very body. He also rose from the dead as to the body."—A. C., n. 2083.

"The Lord made the corporeal in himself Divine, both its sensuals and their recipients; wherefore, he rose from the tomb with the body. His body itself he glorified, or made Divine, while he was in the world."—A. C., n. 5078.

"It is evident from the Lord's words that he glorified the ultimates of his human, and also from this that he left nothing of his human in the tomb."—A. C., n. 10044.

"The Lord took up to heaven his whole human glorified, that is, made Divine by himself, and left nothing of it in the tomb, differently from what occurs with man. He glorified his very body, even to its ultimates, which are the bones and flesh."—A. C., n. 10125.

"It is otherwise with every man, for he rises only as to the spirit, and not as to the body; wherefore, when He said that He was not like a spirit, He said that He was not like another man."—A. C., n. 10825, or N. J. D., n. 286.

"When the Lord fully glorified his human, he then put off the human from the mother and put on the human from the Father. Wherefore, he was then no longer the Son of Mary, but of God, from whom he came forth."—A. C., n. 10830.

Every one must notice the increasing fulness of these utterances till the idea has been clearly presented. We add, also in their order, other passages, that the thoughts already presented may be made even more clear.

"The Lord rose not only as to the spirit, but as to the body; because while he was in the world he glorified, that is, made Divine, his whole human. The body became the likeness of the soul, that is, of the Father, and so also Divine."—H. H., n. 316.

"Man rises only as to the spirit; the Lord alone rose as to the body also."—L. J., n. 21.

"From this — that He left nothing of His body in the tomb — it is known in the Church that the Lord put on such a human and bore it with him to heaven."—A. E., n. 41.

"The Lord glorified his human even to its ultimate which is called the natural and sensual. Man's ultimates are signified by his hands and feet, and likewise by his flesh and bones."—A. E., nos. 513 or 619.

"The ultimate sensual which the Lord also glorified, or made Divine, is signified by the brazen serpent."—A. E., n. 681.

"All the human which the Lord took from the mother, he rejected from himself by temptations, and finally by the Cross; and by putting on the human from the Divine Itself, which was in him, he glorified himself, that is, made his human Divine."—A. E., n. 899.

"That the Lord ascended with his human glorified as to its ultimates, he testifies in Luke xxiv. 39. The flesh and bones are the ultimates of the human body."—A. E., n. 1087.

"By His death the Lord rejected all the human from the mother, and put on the human from the Father."—On the Lord, posthumous, page 32. (Reference to A. E., n. 899, which says "finally by death.")

"So long as He was in the human from the mother, He was not, as to the human, life from Himself; but afterward, when He put off that human from the mother, He was life from Himself [that is, uncreated life].—Same, p. 36.

"In the tomb the Lord put off all the maternal, and, rising thence, glorified himself. In the tomb all of such quality was to be dissipated."—Same, p. 41.

"In the tomb, thus by death, the Lord rejected and dissipated all the human from the mother, from which he endured temptations and the passion of the Cross, since this could not be conjoined with the Divine Itself. Thus he assumed the human from the Father, and so rose with the human most manifestly glorified."—Same, p. 42.

"By the Divine in Himself the Lord expelled the evil which was from the mother, wherefore he rose with his whole body. He retained the infirm [human] while in the world, because otherwise he could not be tempted, and still less upon the Cross. There all the maternal was expelled."—Same, p. 48.

"His burial signifies the rejection of the remaining human from the mother."—Doct. Lord., n. 16.

"Because He fully glorified the natural human even to its ultimates, therefore He rose with the whole body, differently from any man."—D. L. W., n. 221, or E. U., n. 159.

"His natural body was made Divine by glorification."—T. C. R., n. 109.

"Differently from any man, He took from the tomb, when He rose, His whole human body, as to both flesh and bones."—T. C. R., n. 170.

"The Lord made Divine the natural man in himself, in order that he might be the First and the Last, and so might enter with men even into their natural man, and teach it from the Word and lead it. For he rose with the whole natural or external man, nor did he leave anything of it in the tomb, wherefore he said that he had bones and flesh which spirits do not have, and he ate and drank natural food with the disciples and in their sight. That he was Divine, he showed by entering where the doors were shut, and by becoming invisible, which could never be done unless the natural man in him was also made Divine."—Invitation to New Church, n. 56.

Having read these passages, may it not be well to remind ourselves that, if Swedenborg did not say more, and enter into particulars which our curiosity might desire, he may have been guided by what he had seen with the angels when they taught little children something of the resurrection of the Lord by means of a representation?

"They represented the Lord ascending from the tomb, and also the union of his human with the Divine, which was done by them in a way so wise as to exceed all human wisdom, and yet in an innocent, infantile way. They also presented an idea of the tomb, but not also of the Lord, except so remotely that it was scarcely perceived that it was the Lord unless, as it were, afar off. This was because in the idea of the tomb there is something funereal, which they thus removed."—H. H., n. 335.

Soon after the decease of Thomas Worcester and T. B. Hayward, in the year 1878, a friend had a dream, in which she said she seemed to enter a large room in which many were seated, all eagerly listening. She advanced quietly, took a seat, and gave her attention to two who were speaking and who were listened to by all. She recognized the speakers as the two ministers who had lately deceased, and found, to her delight, that they were speaking of our Lord's resurrection in the light of their new experience. She said she listened long, with much benefit, and that all present were delighted. We asked how much she could recall of the conversation, and she said, "Nothing, only that it made everything very clear."

A. E., n. 1087.

Of the *Apocalypsis Explicata* we have two manuscript copies, preserved in the Royal Academy, Stockholm. The second, written in a very clear style for the press, and ending with n. 1229, was reproduced in the edition of photolithographs. The first or rough manuscript went three numbers farther, including n. 1232, and these three numbers Dr. Tafel also had photolithographed. In making the copy for the printer, Swedenborg made some changes in respect to the treatises added to the explanations of the text. He may have made

some other changes which could only be brought to view by comparing the two manuscripts, a work which, we believe, has never been done. When this were done, it might appear that the first copy would correct the second in some unimportant points. For instance the second reads, in n. 1087, that our Lord spake the words, "See my hands," etc., (Luke xxiv. 39) *before* the resurrection (*ante resurrectionem*). But Swedenborg had quoted this verse very many times, always as descriptive of our Lord's state *after* the resurrection, and quoted it in this place to show that "the Lord ascended into heaven with his Human glorified even to the ultimates," and thus he does not leave the slightest ground for supposing that the *ante* was written with deliberate purpose. It would be very interesting to consult the older manuscript, and see if it had any testimony to give on this point. The three numbers given us by Dr. Tafel, show that the first draught contained many words erased, and it is possible that the *ante* was written and then erased, but found its way into the second copy. Or if *ascensum* stood in the first draught, this would explain the *ante* at once.

Some may suggest that, by this resurrection in n. 1087, the ascension of our Lord is meant, and may refer to the use of the word resurrection with those who had long before passed into the spiritual world, but had not been raised up to their true places in heaven. We would not assert that this may not be the right suggestion, but would remark that resurrection is generally spoken of as synonymous with resuscitation.

CORRECTION AS TO THE BOOK OF ENOCH.

In our last number the statement was made that "we are not told that the work of those denoted by Enoch produced a book." This statement should not have been made. In one of the passages referred to by number, we have the direct declaration:—

"The men of the Most Ancient Church were in spiritual understanding and perception of all they saw, and hence from the objects in the world they perceived the spiritual things corresponding to

them; and, because the Lord foresaw that that spiritual perception would perish with their posterity, and also the knowledge of correspondences by which the human race has conjunction with heaven, therefore the Lord provided that some, who lived among the most ancient people, should gather together the correspondences and collect them in a codex. These were they who were meant by Enoch, and it is this codex which is signified. This codex, because it was to serve the Churches to come, which were to be instituted by the Lord after the Flood, for the science and knowledge of spiritual things in natural, was preserved by the Lord for their use, and was also guarded lest the last posterity of the Most Ancient Church, which was evil, should harm that codex; and so it is this which is signified in the spiritual sense by 'Enoch was not, for God took him.'"—A. E., n. 728.

Just what is meant here by the Latin word *codex*, we will not assert. It is sometimes rendered "manuscript," sometimes "code"; and, when one met with *codices et libri* in S. S., n. 20, he rendered it "books and tracts." The original word is understood so widely as to make its use justifiable. Perhaps this was the earliest of all writing; and probably it was called by Swedenborg a codex rather than a book, in order to avoid giving the impression that it was like a modern book. But, with this teaching in view, the first statement was too strong.

The general conclusions of the paper stand. We have noted that a learned writer attributes the first part of Enoch, as we have it, to the days of Antiochus IV., Epiphanes, and styles it a "pre-Christian Apocalypse." This gives the date B.C. 175–164.

FAULTY TRANSLATION IN A. E., n. 619.

THE translation of "Apocalypse Explained" now in use, is in error when, in reference to LUKE xxiv. 39, it makes Swedenborg say,—

"This [the complete glorification] is signified by the hands and feet, and by the flesh and bones which they saw and felt."

The Latin does not say this. It runs,—

Hoc significatur per manus et pedes, ac per carnem et ossa, quæ viderent et palparent.

It will be noticed that the final words do not express the historical fact, but are placed in the subjunctive mood to represent our Lord's command, "Feel me and see." We are not told in the Scriptures that they did so, and Swedenborg does not do more in this passage than say,—

"This is signified by the hands and feet, as also by the flesh and bones, which they were to 'behold and handle.'"

BOOK NOTICES.

THINGS NEW AND OLD. By WASHINGTON GLADDEN. Columbus, O: A. H. Smythe. 1883. pp. 288.

THE progressive movement lately manifested in the Orthodox body is of the deepest interest, not because it disturbs the peace or lessens the solidity of the Evangelical organizations, but because it indicates a spirit of freedom and a degree of open-mindedness which give encouragement to the New-Churchman. Of the writers whom we have learned to regard cordially on this account, Mr. Gladden is one, and a book of sermons from his pen was received with a welcome. Every one who has read his "Christian League of Connecticut," knows him to be a stimulating writer, though some regard him as given to seeing "half-truths."

The book before us may be studied in several aspects, as indicative of the author's theology, as a specimen of pulpit eloquence, as an effort to use the latest scientific research in enforcing religious lessons, and as a book of wholesome instruction. Viewed in every one of these aspects, the verdict would be in the main favorable.

As to theology, there is but little of it, yet no one can fail to note the advanced position of the writer. We read,—

"A creed that is not growing steadily is a dead creed, and ought to be buried.

"Moral qualities cannot be legally transferred from one person to another. My demerits cannot be lawfully transferred to another, nor can the merits of another be lawfully transferred to me.

"To suppose that God answers our prayers, not because he loves us or desires our welfare, but because of his love to Christ; or to suppose that he supplies our

wants, not out of his own abounding mercy, but out of the stores of grace which Christ has accumulated by his atonement, is to hold a most inadequate view of the whole subject of prayer, and of the relation of God to men.

"To the mind of the Church to-day it is almost incredible that certain beliefs of a century or two ago ever could have been held at all."

Mr. Gladden speaks of "the hard legal and commercial statements of the work of Christ which grew out of mediæval philosphy and mediæval law," yet he fails to put clear ideas in the place of those he condemns. It seems to be his failing to conclude that investigation must cease in some directions while it moves triumphantly in others. He judges that the attempt to define the Trinity "is likely to be abandoned." This marks the limit of Mr. Gladden's present usefulness, which might be much extended by his further study.

His practical wisdom is evident. Note simply the heads of his sermon on the gifts to be made to children: Careful Training in Obedience, Careful Training in Unselfish Virtues, A Worthy and High Ideal, Education, Confidential Relations between Parent and child.

We have no space to give a specimen of his skilful use of scientific research, but it is an excellence worth studying.

Times of Charles XII. By Z. Topelius. Chicago: Jansen, McClurg & Co. 1884. pp. 349.

The third volume of the "Surgeon's Stories" carries Swedish history forward till the death of Charles XII. in 1718. It is certainly in the exercise of a great gift that the author presents these stories of his native land. Every page of the present volume shows the patient heroism of the Swedes as they followed to death their brave, but wilful, sovereign. With a hunting scene as introductory, we are brought into the presence of the king in the year 1700, and then follow him, first to the victories which pointed the way to honorable peace, and then to the disasters which, brought on by the king's wild ambitition for war, came upon him until he had lost Finland and impoverished his country.

To the New-Churchman the interest of the story, however great, on account of its narrative of Swedish history in general, is greatly increased by the light which is thrown on the times of Swedenborg and on many characters which were closely associated with his career. Here we have Eric Benzelius, brother-in-law of Sweden-

borg, and affectionate preserver of many letters from him, invaluable to the biographer. Here are the king's sister, Ulrica Eleonora, afterwards queen, and Polhem, the inventor and powerful friend of Swedenborg, and many others of whom we are glad to have a faithful view.

Swedenborg's time was a little later than Charles's (he was born in 1688, Charles in 1682), and the king was killed when Swedenborg, at thirty, was known only as an inventor and as an Assessor of the Board of Mines; but all will remember the king's gracious conduct to the young philosopher, who was brought forward by Polhem at a time when Charles was for once devising schemes of internal improvement. "I found his Majesty most gracious towards me," wrote Swedenborg (still Swedberg, however), when his engineering on the locks was inspected. He was appointed by the king to bring some vessels overland to operate against Fredericks-hall, and was successful, and wrote, "I will see if I cannot get leave to follow to Norway." He did not go, and so did not see the king die.

The later volumes of this series will be awaited with eagerness, and, if they are as good as those already issued, they will prove an enduring contribution to historic literature and their author's lasting monument.

Old Lady Mary. Boston: Roberts Brothers. 1884. pp. 134.

The other world seems to have been fully opened to romance, and Mrs. Oliphant has entered it with her "Little Pilgrim," and her "Old Lady Mary," as Miss Phelps has done with her "Beyond the Gates." Both have failed, of course, for both are seeking to enter where Divine Providence has not admitted them. Both, moreover, neglect to study all that the Word tells of the heavens, and so make their representations unreal, unworthy, and untrue. This said, we cannot deny the ingenuity of Mrs. Oliphant's plot and little story. An old lady, living with a young relative to whom she means to give her wealth, dies, as is supposed, without making any provision for her, but really with a legal will made and concealed. Awaking at once after death in a company of busy people who call her by her given name, she remembers the concealed will, and begs to be allowed to return. Permission gained, she haunts the house, where only an infant, a dog, and a young child can see her. She thus gives the house a bad reputation without gaining her end. The younger lady becomes impressed with the truth of the

child's tale, and loses health in her effort to see the ghost. At last some boys find the paper in their play, with the cabinet in which the old lady laid it; the rightful heir recovers wealth and health, and the old lady returns to — not heaven, we do not know what to call the place described.

This is all, a painful ghost story, just touched with a sense of the reality of spirit, but written in the dark and ending in it. Why will not such a writer use some reasonableness, or at least some reverence? It is not thus that the minds of men can be blessed with a knowledge of eternal life.

History of the United States in Rhyme. By Robert C. Adams. Boston: D. Lothrop & Co. 1884. pp. 72.

A literary curiosity is this; very creditably done, and likely to be useful from the ease with which the rhymes will be remembered. At the end, a few skilful lines give a summary of the facts in the formation of the union, beginning,—

> "The first enduring settlement
> Where English people stayed,
> At Jamestown, in Virginia,
> In sixteen seven was made."

Tea and Coffee. By Dr. W. A. Alcott. New York: Fowler & Wells. 1884. pp. 118.

This is a new edition of a little work published some years ago, and has been annotated by Mr. Nelson Sizer. The purpose of the book is to show that tea and coffee, which are treated separately, are narcotics, giving only stimulus and no nutriment to the system, and producing "nervousness" and various forms of disease. Instances of drunkenness from the excessive use of tea, and of morbid conditions caused by its use and removed by its disuse, are given. The writer cites Dr. Sargent, of the Harvard Gymnasium, as saying, "I am convinced that coffee works more injury to mankind than beer." We have never been able to see that temperance admitted the free use of these drinks, and can testify that one can get along without them and do considerable work.

Mumu and the Diary of a Superfluous Man. By Ivan Turgenieff. New York: Funk & Wagnalls. 1884. pp. 131.

The wonderful genius of Turgenieff makes his characters stand forth with marvellous sharpness of outline, and equal power to seize and hold the reader's attention. Sad and satirical as are his

stories, partaking of his own morbid intensity of feeling, they nevertheless kindle the best emotions by the accuracy of their delineation of human suffering. No one skips a word of Turgenieff, and the increasing demand for his stories marks an improvement in the minds of men. The two short sketches here given of the gigantic, faithful, ill-used serf and the weakly, super-sensitive, objectless nobleman are among the most touching things in modern literature.

MERV. By EDMOND O'DONOVAN. New York: Funk & Wagnalls. 1884. pp. 313.

IN the "Standard Library," the numbers of which sell for the low price of twenty-five cents, this story of adventure is wisely included. And the story of O'Donovan's trip alone to the home of the Turcomanns in advance of the Russian force which refused to let him accompany it, receives fresh interest from the fact of his recent death at the defeat of Hicks Pacha. The story is intensely interesting, even in this condensed form, and admits one to the life of a people of strange customs.

IN MEMORIE AND RIME (Funk & Wagnalls) Joaquin Miller has put together some extracts from his diary, some accounts of early experiences, a few sketches of border life and of personal friends. His diary, kept while abroad, shows a rich experience of adventure, of rebuff from publishers, and, finally, of triumph aad recognition by the public. The book makes a study of honest, rough, border character.

THE *Book Buyer*, published monthly at fifty cents a year, by Charles Scribner's Sons, New York, gives the latest literary news in a compact form, and brings good criticism within the reach of many who do not have time to read longer reviews.

CHRONOLOGY, by W. H. TRENWITH, of New York, is a little pamphlet containing some Adventist computations, and some fervent exhortations. It is enough to say of Mr. Trenwith in this matter of daily expecting the conflagration of the world, first, that he calculates, and secondly, that he calculates from the dates of Usher.

WE have received from Palliser, Palliser & Co., Bridgeport, Conn., some forty sheets of useful architectural details, published by them for the use of builders. Simplicity and good taste seem to characterize the collection.

THE NEW CHURCH.

Small Societies.

The protection, preservation, and development of our little Societies, or groups of people friendly to the New Church, are upon the mind of every earnest New-Churchman, and all our readers will be interested in a brief extract from a letter on this subject sent to *Morning Light* by Rev. J. J. Woodford. After suggesting that the English Conference should give fuller consideration to so important a matter, Mr. Woodford said,—

"Our indefatigable missionary, Mr. Gunton, or some other earnest worker in new fields, delivers a course of telling and fruitful lectures.

"A few receivers are got together. They labor unitedly and well for a time, but they are unequal to the effort of continuing alone. Usually they are not monied people; but the great difficulty is to find a responsible head, round whom all can gather, in whom there is a general confidence, whose advice, as well as his pulpit ministrations, may be received with general acceptance and respect.

"This being the primary want, it is the first that the Conference should set itself to supply, and it can be supplied in one of two ways.

"Either by the affiliation of closely-lying pastorless Societies to a central Society which has a minister, or by the grouping together of distant Societies into missionary circuits.

"In the one case, Conference might place a certain sum of money at the disposal of the minister, for him to pay periodical and pretty frequent visits to the outlying Societies, or to enable him to send those who could act as his deputies.

"In the other case, a regular missionary for each circuit might be appointed, and Conference bear sufficient of the charges to make his position pecuniarily tolerable.

"In both cases, the small Societies so helped should be called upon to contribute a fair proportion of the expenses incurred, and there is little doubt that they would gladly do so."

These eminently sensible suggestions need no addition from us. We can, however, remark that theological students make good leaders of little Societies, because they thus gain some experience without being obliged to produce sermons. We know of several places aided in this way on condition of a return of expenses, and can see that, if a group of people acquire the habit of providing for the expenses of such service, they may in time go farther. The great difficulty with isolated people or small groups is, generally, that they do not make regular contributions, and thus do not open

the way for receiving such aid as they now need, and such aid as will prepare the way for development. To be able to organize his scattered people for this purpose is one of the chief qualifications of a good minister at large.

Our Ministry at Large.

When we came into the New Church, we were much affected by the warmth both of the services of public worship and of the friendly greetings of the people. We found ourselves possessed in a short time of many true friends, and this had its effect as much as the exposition of doctrine. This cordiality we soon found to be felt also towards those who were at a distance, and we learned that they were kept in mind and their wants frequently thought of. So far was this carried that the "missionary" operations consisted mainly in ministering to these isolated persons, and in their pastoral care. The wide proclamation of the new truth from the Holy Word was always subordinated, in the mind of the visiting minister, to the instruction and edification of the few already in acknowledgment of these truths.

This way of doing "missionary" work has seemed to some unwise in view of the meagre numerical and financial returns; and there is a tendency to move to the other extreme; to employ an eloquent speaker, and to direct him towards the cities and the larger towns where his voice may reach hundreds instead of tens of souls, and "where the light will not be hid under a bushel."

Any contention between these ways of ministration at large would seem to us uncalled for and unfortunate, nor do we see any benefit likely to be derived from comparing one with another. Both appear to be obvious duties, and, by some means or other, both can be done where there is a will. Both will yield fair returns. The first kind of work will support those who have much to contend against, and who, left to themselves, would have more to endure than most of them could bear without some loss of spiritual life. The second kind of work sows broadcast the fields which have their fertile as well as their stony places, and widely distributes knowledge, of which, as yet, the large majority of Christian people is ignorant. As the expectation of a quick and large return from either labor would be unreasonable, and likely to end in disappointment, so the moderate return which we have a right to expect is never likely to be wanting.

It may be that the same minister at large is not to be found

uniting in himself the gifts alike of both uses, but it is clear that both uses need performing, and that the aim of all our general bodies should be to do both duties in gradually increasing measure, taking more thorough care of every person who looks to them, and also with equal interest preaching the Gospel far and wide.

A Sunday-School Meeting.

The session which was held in Boston on the twenty-second of February by the Massachusetts Sabbath-School Conference, was much enjoyed by those who attended. The reports were pleasant, though generally consisting only of statistics; but statistics are much more than figures. It appeared from the reports that one characteristic of our schools is their independence. Certainly nowhere in Christendom do schools, having so much in common, depend so little upon each other or upon a common plan. From what we gathered, we concluded that this freedom showed a healthful degree of stability and independence, but it needs no prophetic gift to predict that, sooner or later, our schools will engage more fully upon a common course of work, with help from a lesson paper and perhaps from a general teachers's meeting. It is all very well for the larger schools to be independent, but this makes no provision for the smaller ones, which are left to the necessity of choosing between doing everything for themselves or declining. It is a standing regret with us that the *Children's Magazine* does not do something more for the schools.

Of the papers which were read,—the full report of the year's product of materials for teachers, the carefully selected book-list for libraries, and the report on modes of instruction,—we can speak only with praise. They all showed work conscientiously performed. The last paper we print, believing that it will be as highly appreciated by our readers, as by the Boston audience. The essay by the President, Rev. Warren Goddard, Jr., on the relation of church and school, was very bright and sensible. We are glad to believe that, whatever faults in the school may hereafter be pointed out for the sake of correcting them, the old question in regard to their existence will be suffered to rest.

American New-Church Tract and Publication Society.

The Eighteenth Annual Report of the American New-Church Tract and Publication Society is good reading. It has given out seven hundred copies of "Heaven and Hell," and eight hundred

and eighty of the "Life of Swedenborg," to ministers during the year; and in the same time the Trustees of the Iüngerich Fund have given out to ministers eight hundred of "True Christian Religion," and seven hundred and fifty of "Apocalypse Revealed," making the aggregate distribution of these four works, since beginning, the good amount of sixty-nine thousand seven hundred and fifty. In publishing and distributing by sale and gift small books and tracts, the Society sent forth last year of the former, four thousand eight hundred and twenty-five copies, and of the later, one hundred and thirty-nine thousand, eight hundred and seventy-one pages. We regret to see that the contributions are insufficient, but we are glad to see that the Society believes in doing its work, even if some use must be made of its principal. Although the work is certainly for the whole Church, we fear that there is an impression that Philadelphia people should support it. But the fact that Philadelphia people are doing well, should be only an incentive to the rest. We trust that every one of our readers will send something to Mr. George Burnham, Treasurer, 500 N. Broad Street, Philadelphia.

The Philadelphia Century.

We were in manifest error in speaking of the fourth Thursday in June, when Convention will meet, as the twenty-ninth day. We learn that, although the centennial anniversaries of Mr. Glen's lectures, which first announced the New Church to America, will not fall within the days of the session, it is intended to take proper cognizance of the event. By some reflection upon the lessons of the century, we shall certainly be helped to return to our homes and labors with more devotion to the cause of the New Age.

Memorial of Theophilus Parsons.

A thin octavo pamphlet has been printed, containing a portrait of Mr. Parsons and two articles read at a memorial meeting of the Magazine Club. The portrait, etched by Mr. S. A. Schoff, is marvellously good, and will be prized by all who knew the original. We feel some regret that something more was not printed than these two papers, which, though affectionate and just tributes to the memory of Mr. Parsons, contain nearly no facts of his life; not even narrating circumstantially his connection with the Magazine. We are sorry that, after two years, only this much has received the title of a "Memorial."

Germany and Sweden.

We are indebted to *New-Church Life* for the information that the *Neukirchenblätter*, which has been published semi-monthly by Mr. Mittnacht, of Frankfort, has been discontinued on account of that gentleman's contemplated absence in the East and in America, and that a new monthly publication will be established instead, under the charge of Rev. F. Gorwitz. From the same source we learn with much pleasure that a new Society has been formed in Gottenburg, Sweden,—a city on the west coast, and next in size, we believe, to Stockholm.

Quotations from "De Domino."

To the Editor of the New-Jerusalem Magazine:—

Some unintentional injustice, I think, is done to the writer of the tract on "The Lord's Glorified Body," in your February number (page 124), by attributing to him "inaccuracy of quotation" from Swedenborg's posthumous treatise, "De Domino." The quotations appeared to me to be very much after the manner of a very faulty translation of that treatise (the only translation ever made, I think,) which was published many years ago in England. On referring to my copy of it, I find my impression correct. The quotations you refer to are almost *verbatim* those of that translation, and probably were quite innocently made, without suspicion of their inaccuracy,—and perhaps without the means of verifying them by the original; which, I think, ought always to be done in writing when it is practicable. Yours truly,

Samuel M. Warren.

The Summer-House.

Mr. Joseph Ropes has executed an engraving giving a front view of the little summer-house in which Swedenborg did his writing. From the official description of his property, published after his death, we know that there were three structures in his extensive garden, but this is undoubtedly the one which stood "in the middle of the garden, consisting of a hall, inside from which there is a little room, whence there is a passage into a library. It has a good covering of planks on the outside, painted yellow, and in the interior it is hung with pretty tapestry."

THE RELIGIOUS WORLD.

Paul's Theology.

Lyman Abbot, D.D., editor of the *Christian Union*, lately read, before the New York Clerical Union, a paper on Paul's Theology, being part of a proposed work on the Epistle to the Romans. At a later meeting, Dr. Abbot put his conclusions in the form of theses, some of which are striking: —

"God's righteousness is neither an attribute nor a gift of God; it is God's true character. Paul teaches that his character is such that he forever goes out of himself that he may impart his own Divine nature to those who are willing to receive him, and who thus become sons and heirs of God; that is, inheritors of the Divine nature.

"Justification is not a forsenic term signifying merely acquittal, or declaring just. Neither is it equivalent to making just. It is the one and indivisible act whereby the soul is set into right — that is, filial — relations with God, and in the way of righteousness in itself.

"God's plan for the reformation of character is by the play of a higher nature on the lower; that is, by direct personal influence; preëminently by the direct personal influence of God on man. The putting forth of this influence on life by God on man, is grace; its reception by man from God is faith. Faith never in Paul's language implies a mere intellectual act. It is the perception and reception of God in and through Christ Jesus.

"By the term 'forgiveness of sins,' Paul means not release from penalty either natural or inflicted, nor escape from Divine wrath, though both these are incidentally included. He means deliverance from sin itself. This is shown by the Greek word uniformly used, and by the figures employed to illustrate forgiveness.

"Some popular views respecting the Atonement need correction.

"(*a*) The suffering of Christ was not an episode, endured for a lifetime, for a purpose. The suffering discloses to us the eternal nature of God as the Sin-bearer. The Lamb of God was slain from the foundation of the world, and will be slain till the end of sin. And the soul is saved, not by the manifestation, but by the suffering.

"(*b*) Suffering is essential to redemption. An unsuffering pastor cannot redeem his people; nor an unsuffering mother her child; nor could an unsuffering God redeem the race. Brahm is not Jehovah. Spiritual indifferentism cannot save from sin.

"(*c*) The laws of the spiritual realm are the same in every household as in the universe. The essential *principles* upon which Christ by his sufferings saves the race, differ in no wise from the *principles* upon which every true father saves his son from sin by his suffering.

"(*d*) As the teaching, so the suffering of Christ is carried to its consummation by his followers. Every disciple must carry a cross and follow Christ. He must

help to fill up that which is lacking in Christ's sufferings, till the great work of redemption is completed.

"(*e*) Christ did not suffer to induce God to forgive, nor to enable him to forgive; nevertheless Divine suffering was essential to reconcile God to man, as well as to reconcile man to God. The holy can come into oneness with the sinful only by suffering with and for him."

It is said that the discussion which followed, showed substantial agreement with these positions.

Prof. Harris on Evolution.

In his "Philosophical Basis of Theism," Dr. Samuel Harris, of Yale Theological School, defines his attitude towards evolution: —

"I anticipate that the science of the physical universe is to be established in the line of thought which the theory of evolution opens, and in accordance with its general idea. No interest of theology prejudices me against it; for I see no conflict between such a theory within the legitimate limits of empirical science and theology; on the contrary, at various points I find it helpful in removing difficulties, and elucidating and vindicating theological truth. The objections against theism which it has occasioned are not from evolution as a scientific law of nature, but from the materialism of which it has been made the vehicle."

Both Sides of the Shield.

We are glad to see in an article which lately appeared in the *Independent* a recognition of the truth on both sides of a long-standing argument, for progress towards unity may follow in due time.

"Jesus, the Christ of God, is a person in whom manhood is as real, historical, and complete as his godhood is proper and essential. But theological science and practical religion have ever been betraying a proneness to magnify the Divine factor and abridge the human, or to magnify the human factor and abridge the Divine. The right wing of Christian theology has been zealous chiefly for *God*, for the Divine in Jesus of Nazareth, and for the supernatural in Holy Scripture, whilst there has been either entire or partial indifference to man and nature, as if the natural and the human had no legitimate functions to perform relative to Christianity, and had no rights which fidelity to Jesus Christ was bound to respect and conserve. The left wing has been zealous chiefly for *man*, for the human in the person of Christ, and for the natural in the composition and structure of Holy Scripture, whilst there has been indifference and even aversion to the supernatural element of the Christian economy, as if men could be religious apart from God and his fellowship, and as if the deity of Christ were not self-authenticating both to reason and faith. Arrayed against each othur, both wings have a firm footing in the historical life of our Lord and in the books of the Bible; for no candid student of the Scriptures can deny that the human and natural are prominent both

in our Lord's earthly history and in the structure of the sacred books. Each wing occupies an attitude which in one respect is true, and in another is false; true in affirming the human, but false in denying or abridging the Divine; true, also, in affirming the Divine, but false in abridging or suppressing the human element. Thus the conflict goes on; and it is renewed whenever a particular phase of the Christian problem challenges special inquiry."

Orthodoxy and Cremation.

When a Cremation Society was lately formed in Boston, an enterprising reporter started off to see how the idea of cremation struck those who were supposed to hold to the resurrection of the body. He learned some things in which our readers will be interested. Dr. Duryea, a leading Congregationalist, said,—

"Some theologians have taught that the body is necessary to the completeness of man, and so his final perfection depends upon the resurrection of the body. They have affirmed that the same particles that constitute the body at death are not necessary to its final integrity, and so to personal identity and completeness. A number of them have held the curious opinion that a germ remains, and is preserved by special providence; and this, they suppose, is a sufficient basis for the identity of the resurrected body. Very few, however, hold this opinion now. Some incline to the view of Swedenborg, that, when the material body is put off at death, the permanent body, adapted to a spiritual state, is put on. They refer to Paul's words: 'Not that I would be unclothed, but clothed upon.' The others hold that the spiritual life of a person will appropriate to itself a bodily form, suited to a different state and different conditions of being, whatever they may be. The objection to cremation on the part of most people will be found and urged under the pressure of sentiment. The burial of the body retains some tangible object to which affection tends to cling, and around which it constructs and preserves memorials. This is the way the matter now stands, as I have heard it discussed. To me it seems to be a matter of sentiment."

If this is what the doctor said, he does not understand the teaching of Swedenborg, which is not that the permanent body is *put on*, but *is on*. We think this misunderstanding, whether or not it has place in this gentleman's mind, is quite common. But the Scriptures constantly teach that men are now spirits clothed upon with material bodies, by the removal of which they rise in the freedom and power of their spiritual bodies.

All Things New.

A writer in the *Christian Register* speaks kindly of "Beyond the Gates," and implies, without saying it, the nearness of some minds to confessing that these are the days of the beginning of the "new heaven and new earth."

"These thoughts in regard to the future life come to us incidentally from all the best writers of the time. They are fast making a literature that is a thousandfold more wholesome than that which existed fifty years ago; and we have to thank for it exclusively neither 'Liberal Christianity,' nor 'Spiritualism,' nor 'Swedenborgianism,' nor 'Orthodoxy.' We are all of us born of its spirit; we cannot tell whence it cometh nor whither it goeth, and we do not want to; but we recognize the fact that it is here, and we rejoice that it makes our time a better time to live in than was vouchsafed to the world in our childhood days."

As to Death.

A PRESBYTERIAN asks, in the *Journal* of that faith, a pertinent question, and suggests the source of more than one generally held idea as to the future life: —

"Why do we speak of being on the down hill side of life when aged? To me the Christian seems to be going up hill, higher, higher, the Celestial City, shining like pearls, before him, the river of death a narrow brook, pure and gentle, pleasant to the tired feet. The sweet brook crossed, the dear Saviour, who has been with us all the way, opens a pearly gate; we hear celestial music, and we are now inside, to be forever with the Lord.

"Is there anything in the Bible about 'death's dark, sullen stream?' or any stream at all? Is not the idea taken from Bunyan?"

Platonism.

WE note the formation, at Jacksonville, Ill., last summer, of the *American Akademe*, the purpose of which is "to promote the knowledge of philosophic truth, and to coöperate in the dissemination of such knowledge, with a view to the elevation of the mind from the sphere of sensuous life into that of virtue and justice, and into communion with the Diviner ideas and natures." Dr. H. K. Jones is President, and Alexander Wilder, Vice-President. The organ of the *Akademe* is the *Platonist*, a well-printed monthly, edited by Thomas M. Johnson, Osceola, Mo. In its pages we observe with interest that the future is regarded as hopeful, and that the name of Swedenborg is respectfully used.

A Romanists Confession.

MONSIGNOR SAVARESE, one of the Pope's domestic prelates, and for twenty-six years a member of the Ecclesiastical Court of Justice, has resigned to join the Anglican Church. He says,—

"Still, not because I have had to blush before the laity, both national and foreign, for the disorders which are to-day rampant in the outward belongings of the Church, nor our inferiority in spirit and in culture to our separated

brethren, but the manifest helplessness of our ministry flowing therefrom, and the ever-increasing loss of souls, especially among the masses of people, who are well nigh deprived of all proper spiritual direction; this alone has startled me out of my temporizing, for indulging which as long as I have I shall work hard to atone, if I may thereby help to avert from our dear country the evils which, gathering like dark clouds over her head, threaten to darken the fairest sky in Europe."

A Notable Vindication.

About a year ago, W. W. McLane, D.D., of Steubenville, O., was excluded from the Presbytery of Ohio for writing the book "The Cross in the Light of To-Day," of which a summary may be seen in our number for August last. Dr. McLane has lately been installed as pastor of the College-Street Congregational Church, New Haven, with the unanimous approval of a council including all the Congregational Churches of New Haven, with President Porter, of Yale College, and Professors Fisher and Day, of the Theological Seminary.

Sweden.

An extract from the *New-York Independent* gives a glimpse at religious progress in Sweden. There is evidently much more to be done: —

"A few months ago an important general religious assembly convened at Sweden. According to the constitution of that country, the highest ecclesiastical law-making power lies in the hands of the Church assembly, in conjunction with the king and the parliament. At this meeting the conservative spirit of the Swedish Church, as heretofore, exerted a predominating influence, although a number of occurrences showed distinctly that a more liberal spirit is making itself felt in Scandinavia, also. The revised New Testament was formally adopted, and recommended for congregational use. In this connection a lively discussion arose whether, in the new translation, the word 'hell' should be stricken out, and in its place the expression 'place of the dead,' or the word 'Gehenna' should be substituted. By a vote of forty-six to twelve the word 'hell' was retained. Our American churches who have missionaries in Sweden will be interested in the resolution passed, permitting formal dismissal from the State Church only when the name of the religious communion with which the petitioner desires to connect himself is distinctly stated, and a motion looking to making the organization of free churches an easier matter was voted down."

The New Theology.

While many are utterly condemning the name and the thing, and while Rev. Joseph Cook, with little encouragement, is giving a "new theology" of his own, an "Orthodox minister," in the

Christian Register, describes three classes of men. The first is characterized by "cautious conservatism—the high sheriff who arrests every loiterer in fields of thought that are fresh and new;" the second is that of the unsettled—"not unlike Daniel Webster's opponent in a civil cause, of whom the great lawyer said, 'This man neither alights nor flies, he *hovers;*'" and the third class are in the new movement.

"The positions of conservative and rationalist are so remote from the ground occupied by those who accept the new views, that they cannot fairly interpret the scope and bearing of the movement. In fairness, it must also be admitted that the advanced thought is not yet able adequately to set forth its own purposes and limitations. But this is by no means discreditable, since all progress begins with vague yearnings and noble aspirations that stir the soul and fire the brain before the busy logic adapts intelligent means to definite ends. The plough upheaves the soil many a day before the seed sprouts into golden grain. We live in the period of stormy thought upheaval. Our children will gather in the fruits."

A Christian Document of the Second Century.

The religious world is deeply interested in the recovery of "The Teaching of the Apostles," a document said to be about as long as the Epistle to the Galatians. It was mentioned by Clement, of Alexandria, Eusebius, and others, and was known to be a book of church order. Among the noticeable things in the book are that it does not mention presbyters; indicates baptism in flowing water, if possible, and otherwise by sprinkling; teaches men to repeat the Lord's Prayer three times a day; lets no one partake of the Eucharist except the baptized; says that if an apostle, or travelling evangelist, remains in a house over three days, he is a false prophet; declares that no one must remain with them as a Christian without an occupation; charges them to be at peace with one another, and directs the choosing of bishops and deacons as officers of single churches.

We speak from the *Independent's* account of the account by a German, Prof. Hamack, who acknowledges the genuineness of the document now published in Greek by the bishop of Nicomedia.

VOICE CULTURE.

THE object of voice-building, as presented by J. W. Davis, is to train the vocal and respiratory organs to correct action; to remove all throaty-guttural and nasal tones; to strengthen voices that are easily fatigued by reading or speaking; and to render sharp, wiry voices musical.

Mr. Davis would be pleased to see those who are contemplating the study of the voice, or are troubled with any of the above defects, at his rooms in the

New-Church Building,

169 Tremont Street.

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